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# The Ecclesiastical Review

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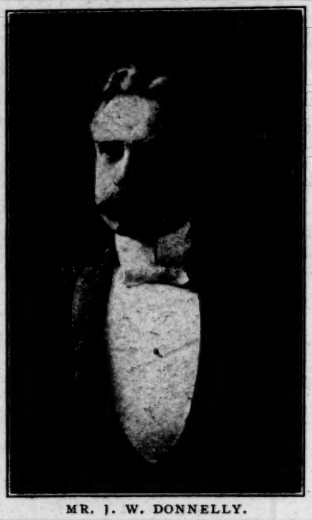

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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. II.—(LII).—APRIL, 1915.—No. 4.

## THE LATEST ATTACK ON THE MIRACLES OF OUR LORD.

WHEN an Oxford Fellow and Dean of Divinity, well-known in the world of learning, writes a book with the purpose of emptying the New Testament of its miracles, friend and foe alike turn to its pages with a curiosity that few other works of religous import could awaken. Such a book is before us, from the pen of Mr. J. M. Thompson. The author is a scholar of note in the Anglican Establishment, and yet his book is the most succinct summary of the case against the miracles of Christ as it stands to-day. For these reasons *Miracles in the New Testament* has created an unusual stir in theological circles. It has gone far and wide, and everywhere controversy has flared up in its wake. Since it appeared, nothing has been written on the Gospel miracles which did not take cognizance of it. Mr. Thompson's position is briefly this: of the events recorded in the New Testament those that seem miraculous did not happen, and those that happened were not miraculous. Mr. Thompson devoutly makes an act of faith in the Incarnation, but he rejects miracles as unnecessary, undesirable, and even unthinkable. Miracles must be thrown overboard if Christianity is to be saved: such, he declares, "is the only condition upon which science and supernaturalism can survive side by side." This view is not of Mr. Thompson's own devising, but his picturesque advocacy of it has given it a wide vogue, and now the man in the street is analyzing the wonderful works of our Lord, and eliminating from them the supernatural element that stamped them as miracles in the

true sense of the word. For Mr. Thompson does not content himself with blank denials and elusive generalities. He grapples boldly with the miracles, dissects the narratives, scrutinizes every line, weighs every word—and states his conclusions with an air of finality that must be very impressive to those who are not versed in the ways of the critics.

Our author approaches the study of the New Testament miracles by classifying them under three heads: Visions, Wonders, and Cures.

Under Visions he enumerates the manifestations at the Baptism, the Temptation, and the Transfiguration. Here we catch the first glimpse of his method, for he gives short shrift indeed to these momentous events in the Saviour's life. "Nothing would be more probable," he writes, "than that Jesus should at the crises of His spiritual life see visions. Visions, voices and other spiritualistic experiences are common accompaniments of religious fervor all the world over" (p. 33). When from this shocking page of Mr. Thompson we turn to read once more the story of the Transfiguration in the Synoptic Gospels, noting the substantial agreement of the accounts and the still more significant differences of detail, noting also the connexion of the event with what precedes and what follows, the injunction to silence, the graphic touch of St. Peter's impulsive request, and other marks and signs of truth that leave on us a vivid sense of the reality of the scene, we find it hard to believe that all that is set down took place only in the inner consciousness of our Lord. And when, further, we read in the Second Epistle of St. Peter the reference to the Transfiguration, telling us what was the faith of the first generation of Christians concerning it, we see still less reason for forsaking the plain meaning of the Gospels for the musings of an Oxford Dean of Divinity.

Having thus dismissed curtly and coarsely what he calls Visions, Mr. Thompson proceeds to dispose of what he calls Wonders. By these he means miracles wrought on inanimate nature, such as the changing of water into wine, the calming of the sea, the raising of Jairus's daughter, and of the son of the widow of Naim, the withering of the fig-tree, the feeding of the five thousand, etc. Some of these miracles Mr. Thompson explains away by means of symbolism. Thus, "the chang-

ing of water into wine may symbolize the process of religious conversion, when by Jesus's supernatural power human nature is transformed into divine. Or it may symbolize the substitution of the Gospel for the Law through the preaching of Christ" (p. 105). Mr. Thompson is not at all clear as to what the miracle does symbolize, but is quite sure that any theory he may hazard is more credible than the Gospel account of the incident.

Other miracles he regards as instances of faulty observation. Perhaps the most irritating application of this solution we find in the analysis of the calming of the sea. The storm, he speculates, might have subsided naturally, or the disciples might have attributed such an event mistakenly to something our Lord said, or the Saviour might have accepted the misunderstanding of the disciples (p. 43). In similar fashion he excises the miraculous from the raising of Jairus's daughter. "The girl was not really dead. But Jesus thought her so. . . . Such, or approximately such, were the original facts" (p. 45). He is not absolutely sure whether the raising of the widow's son of Naim is a case of symbolism, as Loisy maintains, or a case of natural recovery from some kind of trance. For the withering of the fig-tree he invokes a more fantastic explanation: it was a parable materialized—"the clue seems to be given by Luke's parable of the fig-tree (Lk. 13:6) which was doubtless interpreted as symbolical of the visit of Jesus (the owner) to Jerusalem (the fig-tree)" (p. 49). By this alleged transformation of parable into miracle he accounts for various other miracles. The feeding of the multitude he explains in words that deserve to be quoted: "What really happened was that Jesus, in a parable analogous to that of the Sower, compared His teaching to food—not to ordinary food, but to miraculous food, which satisfies all who receive it, and increases, instead of diminishing, as it is more widely distributed. . . . The change of such a parable into a real event is not difficult to understand" (p. 46). Now, there is no better attested miracle in the New Testament, and when Mr. Thompson tells us "what really happened," with the air of one who is quite familiar with the situation, we again ask, whence does he derive his information? And why is it that some parables remained parables while others, by some tortuous process, not

at all so "easy to understand", suffered transformation into real events? Mr. Thompson rings the changes on symbolism, faulty observation, transmutation of parables—for he holds it "a mistake to think that any one method of explanation will apply to all the stories of the miracles"—and by means of these and certain other devices which have long constituted the critics' stock in trade, eliminates from the Gospels the miracles which most stubbornly block his way. That all these devices are simply methods of doing shameless violence to the text under the imposing name of criticism, it is not necessary to emphasize.

The cures wrought by the Saviour constitute the third class of miracles. From the beginning of negative Biblical criticism—from the days of Reimarus and Paulus—there has been a disposition among critics to recognize that cases of healing recorded in the Gospels were genuine. Other miracles they airily dismissed; the cures they treated with more consideration. Critics of all shades of opinion saw that to discredit the narratives of healing was to rob the Gospels of their last vestige of historical character. These narratives are built into the very structure of the sacred text; to tear them out would be to reduce the New Testament to ruins. In our day, more than ever before, it is distinctly the fashion to recognize the cures as genuine. The *Encyclopedia Biblica,* radical as it is, bears witness that "the healing ministry, judged by critical tests, stands on as firm historical ground as the best accredited parts of the teaching".[1] The historical character of the cures is saved; but only at the expense of their miraculous character. The blind saw, the lame walked, the lepers were cleansed: all this the critics now generally admit; but that these cures were due to supernatural power they emphatically deny. In days gone by Renan charmed away the miraculous from a narrative by the magic of a phrase—"the touch of a rare personality is worth more than all the resources of pharmacy". In our own times Mr. Thompson, in common with Dr. Abbott, Principal Estlin Carpenter, and Dr. Gardner, maintains that the real force which worked the patient's cure dwelt in his own mind, and that the power of our Lord lay in the power of His personality to evoke this force. He appeals to modern cures as

[1] Art. on Jesus.

proof that the miracles of long ago are the commonplaces of to-day. A few instances will serve to illustrate his method. The case of paralysis recorded by St. Mark 2 : 3, and signalized by the extraordinary circumstances that attended it—the uncovering of the roof of the house where Jesus was, and the forgiveness of sin that preceded the cure—was "probably" a case of hysterical paralysis (p. 35). The cure of the withered hand, memorable also for the dramatic manner in which it was performed, was likewise "probably" of a similar kind. "There was no miracle" (p. 36). With this diagnosis Mr. Thompson may find some critics to agree; few, if any, of the medical profession will endorse his opinion. Dr. Ryle, whose treatment of this whole problem is rightly regarded as possessing the highest authority, writes of the two cures in question: "In the story of the paralytic (Mark 2 : 3) there is a complete absence of any indication that the case was one of merely functional or hysterical paralysis. . . . The sex of the sufferer and the greater frequency of paralysis from organic disease, both favor the guess that the patient was suffering from true paralysis, and not its neurotic counterfeit. In the story of the man with the withered hand . . . we may assume with considerable confidence that the case was one of infantile paralysis. This is the affection to which at the present day nearly all the instances of 'withered hand' or 'withered leg' are owing."[2] Few, we fancy, will hesitate to choose between the judgment of the doctor and the speculation of the critics. The leper who came to our Lord, beseeching Him and saying: "Lord, if Thou wilt, Thou canst make me clean," was not, if we are to believe Mr. Thompson, suffering from leprosy at all, but from some other form of skin disease; he adds that "faith cures are common enough in skin diseases" (p. 36). He does not, of course, adduce any evidence for his conjecture, nor is he able to answer anything to Dr. Ryle's criticism of this position. The case of the deaf man reported by St. Mark 7 : 32, and that of the blind man at Bethsaida, 8 : 22, were also simply instances of faith-healing: "in both cases Jesus used a treatment commonly employed by ancient physicians; but the cure was at least as much due to the faith of the patient" (p. 35). To the same class belongs the cure of Peter's wife's

[2] *The Hibbert Journal*, vol. V, pp. 580-581.

mother. When there is some difficulty in applying his explanation to a miracle, Mr. Thompson does not hesitate to take drastic measures. For instance, the healing of the ten lepers (Luke 17: 11-19) puzzles him for a moment—"there is some difficulty in accounting for the cure". But this difficulty he surmounts as he surmounts every other difficulty—by a fresh supposition. "We might suppose," he writes, "that the nine are introduced to bring out the faith of the tenth" (p. 89).

It would be a tedious task to follow Mr. Thompson as by means of faith-healing, coincidences, exaggerations, false observation, he explains away the Gospel cures one after another. One or two remarks readily suggest themselves. Of those who came under our Lord's healing hands, our author says that "the patients as a whole belong to the class which has always cured itself by faith". This, of course, is just the crucial point, and for proof of it we have nothing more than Mr. Thompson's word. It is, to say the least, a very strange coincidence that the maladies dealt with by our Lord should, without exception, have belonged to the class of diseases known as functional disorders, ailments which alone are amenable to the arts of the faith-healer. Such diseases, as Dr. Ryle observes, form only a small part of the ills that flesh is heir to, and it seems very peculiar that they and they alone should have been encountered by the Saviour in the course of His ministry from day to day. The Evangelists tell us that He healed "every disease and every infirmity"; the people laid "their sick in the streets and besought that they might touch if it were only the border of His garment, and as many as touched Him were made whole"; but Mr. Thompson tells us that He healed only functional diseases. He sees nothing suspicious in the supposition that such and only such cases should have presented themselves with unfailing regularity—that among all those who thronged to be healed there was none who suffered from an organic disease, though diseases of this kind form the bulk of human ailments and are proof against the resources of the faith-healer. All the diseases of the Gospels he gathers into his convenient category—blindness, deafness, dumbness, fever, paralysis, epilepsy, leprosy, dropsy—all these, we are asked to believe, were curable by an emotional shock; and when we boggle at relegating any of them to his

accommodating catalogue, we are promptly reminded that in those days, there was "plenty of room for error" in the diagnosis of cases. He does not seem to advert at all to the limitless possibilities for error in diagnosing cases nineteen hundred years after the cures were performed. A theory, like a tree before a window, can shut out a whole world of reality.

Devotion to his theory involves him in a further absurdity. When it is question of a miracle of healing, he readily admits that the cure really took place; when it is question of a miracle wrought on inanimate nature, he is positive that, if not wholly untrue, it is, at most, a misconception of something which did happen but did not transcend the natural order. Christ could say "I will, be thou healed," or, "Arise, and walk," but He could not say "Peace, be still." The story of the healing of the paralytic is true; the story of the feeding of the multitude is false. The latter narrative is as well attested as the former —in fact, as well attested as any narrative in the entire range of the Gospels. It is given by all the Evangelists, and even serves as a text for a discourse on our Lord as the Bread of Life. We are allowed to believe in the healing of the paralytic, but not in the multiplying of the loaves. The evidence in one case is as good as the evidence in the other case; on neither has Mr. Thompson any new information; but one miracle happens to chime with his theory, and passes muster, while the other happens to clash with it, and is set aside. Here, as elsewhere, his conclusion has nothing to do with the evidence. At any cost, even at the expense of consistency, the Gospels must be saved from the taint of the miraculous.

And here precisely lies the fundamental defect of Mr. Thompson's book, a defect he shares with critics whose conclusions he abhors. He does not question the abstract possibility of miracles, but he denies that they occur. He goes so far as to base his rejection of miracles on common sense—"it is not materialism which rejects miracles but common sense". He insists that "in practice to admit a miracle is to commit intellectual suicide" (p. 5). He brings to the study of documents saturated with miracles the conviction that miracles do not happen; that is to say, he comes to his task with his mind made up as to what can and what can not occur. Before he analyzes a single narrative, he has already passed sentence on

it. It is not as a critic he approaches the study of the Gospels, but as a philosopher. From critics miracles have nothing to fear, for no amount of juggling with texts can ever prove that miracles did not take place; but they fare ill at the hands of certain "philosophical persons", to whom Shakespeare caustically referred in words that might have been written yesterday: "We have our philosophical persons to make modern and familiar things supernatural and causeless". This is exactly the rôle that Mr. Thompson has essayed. He professes to be a critic, but, like most critics of the liberal school, he is really a philosopher in disguise, and as such his views are worth no more than those of any man into whose hands his book happens to fall. His rejection of miracles involves him in glaring inconsistencies. He believes that in Jesus dwelt the fulness of the Godhead bodily, but he withholds his belief from the works of might and mercy in which the Personality of Christ was revealed. He believes that Christ was above nature, but he maintains that His works were not. He believes that Christ was God Incarnate, but he asserts that the works of pity and power which were the expression in act of what He was in Himself were no more than "misunderstandings or misrepresentations of natural events" (p. 208).

Another defect, not less radical and not less arbitrary than the rejection of miracles, is the denial of the trustworthiness of the Gospels. As usual, Mr. Thompson does not mince his words. "There is no such thing as a purely historical Gospel, a bare record of facts." "All the Gospels," he adds, "are more or less sermons, works of apologetics, manuals of theology." "In all of them," he goes on to say, "the historical Jesus is endowed with the ideal qualities of the Christ whom the Church came to worship as God" (p. 23). Mr. Thompson is of those who profess to find in the Gospels a tendency to decorate the story of the Saviour's life with the marvelous. It is, however, only critics with a theory who can discover evidence of any such tendency, for whoever reads with impartial eye the story that is unfolded in the Synoptic Gospels will not dream of ranking these documents among works of theology. Does the narrative of the Passion read like a chapter on apologetics? Is there in it a hint that what is passing before us is aught but a human tragedy in all its sheer naked horror?

Can it be said that the figure on the Cross shows signs of any process of idealizing? Surely, if ever book bore on its every page the impress of sincerity, it is the book that tells how the Lord Jesus lived and died. And the testimony which the Gospels render to themselves is borne out by the undeniable tendency of recent research to bring the New Testament documents nearer and nearer to the events they narrate. Out of the chaos of controversy there is taking shape the conviction that the books which give us the portrait of Him who has been the glowing centre of the world's thought, tell the truth. "The earliest literature of the Church is, in its principal points and in most of its details, historically regarded, veracious and reliable"—so writes Dr. Harnack,[3] and his words do not express the full extent of the vindication that the historical character of the New Testament has received at the hands of sane criticism. Once the Apostolic origin of the Gospels is proved, their trustworthiness is also largely established, for the men who gave to the world the book that stands alone in literature, were not men who would confound fact and fancy. It is much more likely that some of our modern scholars are credulous critics than that the writers of the Gospels were credulous historians.

The rejection of miracles and the denial of the historical character of the Gospels have been the foundation stones on which every liberal system of criticism from the beginning has been founded. These Mr. Thompson has taken over and with them he has also inherited the cocksureness and the irreverence which always accompany them. His confidence in his own conclusions might easily beguile the unwary, for he possesses a more intimate acquaintance with what took place in the days of Christ than those who were "eyewitnesses and ministers of the Word". Hence he tells us with easy assurance "what really happened", and what "the original facts were". Similarly, he lays claim to an insight into the motives of the Evangelists of which they themselves were certainly unconscious. For instance, when one of the sacred writers adds any details to the account of an event already recorded in an earlier Gospel, the addition is invariably ascribed to the desire

[3] Preface to *Chronologie*.

to heighten the miraculous character of the narrative! As we encounter instance after instance of this effrontery we cannot help recalling what Lord Melbourne said of Macaulay at the close of a discussion: "I only wish I could be as sure of anything as young Tom Macaulay is of everything."

The irreverence that mars his book, the coarseness of thought and expression that crop out here and there, would admirably befit the pages of Loisy; they are singularly out of place in the work of a Dean of Divinity. Mr. Thompson poses as a believer. He comes to save Christianity. If he would only treat the New Testament as all scholarly men treat any book worthy of investigation, we should be content; but he handles the Gospels as if they were apocryphal documents just dug up in the sands of Fayoum. The miracles of our Lord, we have seen, he studies as if they were the alleged miracles of Apollonius of Tyana. He isolates them from Him who wrought them, Him whom he proclaims to be God Incarnate. He leaves out of account the Church that handed them down, the Church that rose on the belief in miracles, the Church that St. Paul persecuted before a line of the Gospels was written. He ignores what the Christian generations have believed concerning them—the corporate testimony of the ages. He takes them one by one, as if one did not throw light upon another, and as if no underlying unity knit them all together. In a word, he tears them out of their proper setting, violating every canon of sound criticism in so doing, and then he mutilates them one after another, coolly sacrificing the truth and beauty of all Christ's miracles to a theory formulated by men who possessed neither science nor religion. As we survey his handiwork, we feel that to him with singular aptness might be applied the poet's words:

> Our meddling intellect
> Misshapes the beauteous form of things:
> We murder to dissect.

How coarse and irreverent Mr. Thompson can be, let the following typical sentence bear witness: "If St. Peter relates no miracles towards the end of Christ's ministry, is not that because in a less romantic atmosphere he has come to know Him better than he did" (p. 32). This has all the smack of a saying of Renan—and all the impudence.

One or two consoling reflections occur to the reader as he lays down Mr. Thompson's book. Here is a man steeped in criticism, versed in all its subtleties, having at his command all the resources of modern science, modern psychology, and modern Biblical research. Before him as he wrote lay the labors of all those who, for a hundred years and more, devoted themselves untiringly to the task of discrediting the miracles of our Lord or reducing them to merely natural occurrences. From these critics of the past he has borrowed without stint; indeed, there is little in his book that he has not borrowed. Ready for use lay all the weapons they forged, a formidable arsenal, and he is wary enough to avoid the blunders of those in whose hands they were broken. And yet, with all this imposing apparatus, what has he accomplished? Has he with all the vast enginery at his disposal weakened the cause of the Gospel miracles?

> Our little systems have their day,
> They have their day and cease to be,
> But Thou, O Lord, art more than they.

These words may be literally applied to the mass of theories by which critics have long striven to rob us of Him whom we know and in whom we have believed. Among those systems, lying like empty shells among the pebbles on the sea shore, Mr. Thompson's theory is already numbered. For even as, in the name of common sense, he rejects the miracles of Christ, so in the name of common sense will his book be rejected. He comes, as a defender of the faith, to dig the wells the Philistines have filled: they whose part he takes will say to him, *non tali auxilio nec defensoribus istis.* He comes also as a critic, glorying in methods which have always been employed against the basic doctrine of the faith he professes: they whose plumes he has appropriated will not welcome him to their ranks, for as a rule all who reject the miracles of Christ do not long cling to Christ's Divinity. He is thus in the unhappy plight of those temporizing spirits who are shut out from Heaven and are barred from Hell—the trimmers for whom Dante had such a wholesome contempt because they were displeasing alike to God and to His foes—

> A Dio spiacenti ed a' nemici sui.

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## THE NEW MANUAL OF CHURCH HISTORY.

IT is Lowell who says somewhere that all great events have modern meanings, and only that survives of past history which finds kindred in all hearts and lives. We all know many series of events to which historical writers have given the facile title of great; but among the tangible crises in the flux of things during the past hundred years, the *bouleversement* of all the settled characteristics of the Old World merits to be considered the most important of all the revolutions the political world has ever seen. New personal equations have had to be formed to judge the present crisis aright, and there is probably no political problem in modern times more heavily freighted with untoward possibilities. One thing is certain. No judgment of the political situation of Europe to-day can be adequate without a complete all-round understanding of the religious situation beneath it. Proudhon's "surprise", in finding all political questions complicated with theological ones, may still be a surprise to those who are acquainted only with American intellectual life; but it is only too true of Europe. There, political events are fundamentally religious and scientific in character. Potent changes in the political world of Europe, and especially of Germany, betoken even more profound changes in the world of science, of letters, and of arts. Constitutionally, England will not suffer so long as this present political crisis is confined to the Continent. America will not feel its effect for some years to come, unless unforeseen changes in the economic situation arise to threaten her security. But, in the higher things, England, America, and every civilized country will suffer and suffer badly, until German, Belgian, and French centres of learning have been reconstructed upon the old lines.

History shows us by similar experiences in the past, how slowly such reconstructive evolution takes shape and form. Louvain is an instance of this. When the Belgian University closed its doors at the worst period of the French Revolution as a protest against the Temple of Reason set up within its Collegiate Church, it took the best part of forty years to reorganize the University. Even then, it was on such an humble scale that many years passed before the danger of collapse

disappeared. The next generation in Europe will be a generation of repairers, as the present generation is one of wreckers; but meanwhile the numbing of intellectual life in Europe will be producing untold effects in the realm of science, of letters, and of arts. That Catholic scientific studies will suffer considerably both now and during the period of reconstruction is self-evident.

An important problem presents itself to Catholic educators in this complete stoppage of German Catholic scientific activity. For, if you enter any studious priest's library or even the budding library of a seminarian, and scan the names of the authors he is consulting day by day in Philosophy, Theology, Holy Scripture, and Church History, you will find that most, if not all, the names of the authors are German. There are Hurter and Einig; Noldin and Lehmkuhl; Kortleitner, Stöckl, Gihr, and Cathrein; Alzog, Hergenroether, Janssen, Pastor, Knöpfler, and perhaps a shunned copy of Funk. German Catholic scholarship, refreshed and purified by the swift rain which followed the Modernistic storm of the last ten years, was ready to burst forth into flower and to meet the demand of all who were seeking a more thorough garnering in the garden of ecclesiastical sciences. It was to German Catholics and to their *Volksverein* and *Borromaeusverein* that we were instinctively looking for the solution of many of our social problems in the United States. It was to their mild and prudent usage of the political power their numbers created that we hoped to find re-agents for those civil and social questions which promise to test the harmony of Church and State in this country. By their mistakes and by their successes, we hoped to avoid the pitfalls which await every pioneer in the readjustment of Catholic claims to modern conditions. All this social and intellectual activity is blinded and deafened by the present international crisis, and it will be years before the wheels of progress in Catholic Germany are moving again as smoothly and as surely as in the days of old. It is a serious problem, for if you take out from our ecclesiastical libraries of to-day the volumes written by German Catholic scholars, there remains practically nothing we can present to non-Catholics as equivalent in depth or in scientific value.

All Catholic science will suffer; but if we focus our vision upon a more limited point in the horizon of future Church studies, it is again to Catholic Germany—to the Catholic Faculties of her splendidly equipped Universities—that we would have looked in the next generation for the best accomplishments in the new Historical Method which began to assert itself in the last quarter of the nineteenth century, the method of scientific research and of a more poised and penetrating criticism of the past. A sufficiently praiseworthy standard had been reached, when the present war broke out, and that standard is best exemplified by Kirsch's edition of Hergenroether's *Handbuch der Allgemeinen Kirchengeschichte,* which, with its classic bibliographical data, formed, up to that time, one of the surest guides for the student and professor. For a long time now in the United States we have been dependent upon foreign works, and nowhere is this fact truer than in historical studies. New methods must now be found to bridge over the break which will eventually follow in the period of reconstruction after the present war. American Catholic scholarship, by the very nature of the truth which it possesses, cannot remain idle during this period. A grave responsibility rests upon Catholic scholars in a land like ours to take up the work the Old World has been forced to abandon —*silent leges inter arma*—and to carry it on and to influence it in the direction which we all recognized was needed, if it was to become helpful to American students. German Manuals of Church History are, in spite of themselves, Manuals of German Church History. The opportunities so suddenly created for us offer themselves unlimited. The greater number of those whose lives will be given up in this present strife will be the young men who would have become the scientific scholars of this and the next generation in Europe; for it must be remembered that young men are the life blood of the Universities, and that no great teacher or ecclesiastical historian stands alone. It was with the young disciples he had formed around him—not exploiting the results of their personal researches, but making use of them—that the teacher of the Old World kept the wheels of scholarship going continually faster and steadier.

If we take Kirsch's edition of Hergenroether as the last important Manual in Church History, the problem would read as follows: who is to take advantage of, and make use of, the immense output of activity in ecclesiastical history, which has been published in reviews, brochures, seminar and academic reports, since that edition was begun (1902)? Who is to gather up all the splendid results of research work accomplished since that time, and weld it into the Manual we need? Few, certainly, besides ourselves have a better opportunity of bringing the highest attainments of historical science to the feet of Mother Church by recasting from our own vantage-ground the whole story of her long struggle, political, social, economical, and intellectual, to redeem the world. We cannot estimate too highly the potentialities which have arisen in our day in the American Catholic scientific world to emancipate itself from foreign scholarship and to solve the problem of writing, from our own particular standpoint, text-books, manuals, and compendiums for our own students.

There are two interesting questions to answer in the problem of the composition of this much-needed work: for whom ought the new Manual of Church History be written, and how ought it to be written? The first question is answered by asking another—who needs such a manual, or who, in practice, would use such a manual? Our age is the age of the line of least resistance in scientific things, and the opinion may be ventured that the Catholic layman in the majority of cases will seek his information in collections such as the *Catholic Dictionary* or the *Catholic Encyclopedia*; for laymen usually seek answers for apologetical questions. Our school children and collegians, knowing scarcely anything of the scientific apparatus of historical science, will want a mere outline of names and dates and places, with sufficient development to link them together in a readable form. The "philosophers" in many of our seminaries do not study Church History, since that branch is looked at, and not wrongly, as a part of the theological course. If we take it for granted then that the New Manual of Church History ought to be written with the purpose of serving as an aid to the young levites studying theology in our seminaries; that it ought to be of such a kind that ecclesiastical history would not only appeal to them as a

living branch of theological knowledge, but would also prove itself indispensable to the right knowledge of dogmatic, moral, and ascetical theology; and that it would serve as a guide for a continuance of the seminary studies on the mission, then the second question at once presents itself. And it will be in answering this second question that we reach the difficult problem of the method to be followed in the construction of such a Manual.

It must above all be practical. It must be condensed, if possible, into one volume. It must give the student a clear, complete, and succinct view of the whole history of the Church during the twenty centuries of her existence. To do this there are three distinct ways, or a combination of the three. The first is the chronological method, which separates Church History into three arbitrary, though logical, sections, known as Christian Antiquity, the Middle Ages, and Modern Times. Each of these sections is subdivided into periods of more or less length, again upon an arbitrary plan. Apart from the fact that Church historians do not agree upon the *terminus a quo* and the *terminus ad quem* of these periods, such a division, based on the sequence of events in time, has more disadvantages than advantages. The chief of these is the faulty pedagogical effect this division has on the student's mind in formulating the conclusion that history is divisible into three distinct periods. Any teacher of history knows the fallacy of this mental attitude and the difficulties it creates in the minds of his pupils. The best advantage of the chronological division is that it may help the student to recognize cause and effect more clearly; but even this is not always a certainty, since he has continually to be *en voyage* from one country to another. Bihlmeyer's sixth edition of Funk's *Lehrbuch der Kirchengeschichte,* the last of the smaller German Manuals, may be taken as the *editio typica* of this method. After a short Introduction on the meaning, scope, sources and materials of Church History he divides the work into three epochs:

FIRST EPOCH: CHRISTIAN ANTIQUITY.

FIRST PERIOD: From the Institution of the Church to the Edict of Milan (313).

Chapter I: Founding of the Church, her development, and the Persecutions.
Chapter II: The Constitution of the Church.
Chapter III: Worship, Discipline, and Morals.
Chapter IV: Heresies and Schisms.
Chapter V: Ecclesiastical Sciences and Literature.

SECOND PERIOD: From the Edict of Milan to the Trullan Synod (313-692).

Chapter I: Spread of Christianity and the Conflict with Islamism.
Chapter II: Doctrinal Development, Theological Controversies, Heresies and Schisms.
Chapter III: The Constitution of the Church.
Chapter IV: Worship, Discipline and Morals.
Chapter V: Ecclesiastical Sciences and Literature.

SECOND EPOCH: THE MIDDLE AGES.

FIRST PERIOD: From the End of the Seventh Century to Alexander II (692-1073).

Chapter I: Progress and Vicissitudes of Christianity.
Chapter II: The Papacy and the Empire.
Chapter III: Heresies and Controversies.
Chapter IV: The Constitution of the Church.
Chapter V: Worship, Discipline and Morals.
Chapter VI: Ecclesiastical Sciences and Literature.

SECOND PERIOD: From Gregory VII to Celestine V (1073-1294).

Chapter I: The Papacy and the Empire.
Chapter II: The Spread of Christianity and the Conflict with Islamism.
Chapter III: Heresies and Sects.
Chapter IV: Constitution of the Church.
Chapter V: Worship, Morals, and Christian Art.
Chapter VI: Ecclesiastical Sciences and Literature.

THIRD PERIOD: From Boniface VIII to the End of the Middle Ages (1294-1517).

Chapter I: The Papacy.
Chapter II: Heretical Movements and the Church's Attitude toward the Jews.

Chapter III: Church Organization.
Chapter IV: Ecclesiastical Learning.
Chapter V: Religious and Moral Life, Christian Art.

THIRD EPOCH: MODERN TIMES.

FIRST PERIOD: From Luther to the French Revolution (1517-1789).

Chapter I: Religious Innovation in Germany and Switzerland.
Chapter II: Religious Innovation in the Rest of Europe.
Chapter III: The Catholic Church.
Chapter IV: The Protestant Church.
Chapter V: The New Enlightenment—Rationalism.

SECOND PERIOD: From the French Revolution to the Present Time (1789-1914).

Chapter I: The Catholic Church.
Chapter II: Protestantism.

Then follow, as is customary, Chronological Tables of the whole Christian period, with Indexes of names and places.

A single glance at this method will show the reader the disproportion between the three sections of the Manual. Christian Antiquity covers three hundred and thirteen years and is given two hundred and sixty pages. The Middle Ages, covering over twelve hundred years, have three hundred and ninety-six. Modern Times, covering about four hundred years, have one hundred and eighty-five pages. The Reformation, or, as Funk rightly calls it, the Religious Innovation, is also unequally treated. It is in this period especially that we have been handicapped here in America in our study of Church History. The Reformation in Germany is given thirty-five pages. The same question in England, Ireland, and Scotland, which is of by far greater importance to us, has but eleven pages. Moreover the repetition of the same ideas in each period—Progress of Christianity; Heresies and Schisms; Church Organization; Church and State; Discipline, Morals, and Worship; Christian Art; and Ecclesiastical Sciences, would seem logically to postulate an entirely different arrangement, wherein the elements of time, which are least important, would be subordinate to the idea.

The second method is the geographical division, which would separate country from country and treat the history of

the Church exclusively within national frontiers. With a universal organization, such as the Catholic Church, this method is filled with disadvantages and with possible intellectual dangers more difficult of solution than those of the first method. It could be used with profit in the history of a country like the United States, although even here the teacher would find difficulties in explaining the sixteenth-century history of a country which only exists in its present shape from the Gadsen Purchase of 1853. Moreover, ecclesiastical history within national limits cannot be considered ecclesiastical, properly so-called, for the term ecclesiastical history postulates universality. It can recognize no limits or boundary lines, since it is the history of the spiritual side of the whole of mankind.

There remains but one other method—that of the ideological or logical system, which would classify the whole history of the Church into its component parts—*External History:* namely, the spread of Christianity, its relations with the State, and its effect on civilization; and *Internal History:* namely, Church organization and constitution, conciliar history, doctrinal development, heresies, schisms, sects, worship, discipline and morals, ecclesiastical sciences, arts, and literature. In organizing the plan upon which this third system should be based, each individual teacher in theology would be able to make valuable suggestions in case the logical method were followed. Whatever the system be, it should be practical as well as artistic. All lovers of Church History know that beautiful eleventh book of the *De Locis Theologicis* of Melchior Cano, where, after telling us in his own admirably filial way of the death of his father, which occurred as he was finishing the tenth book, he goes on to speak of the utility of History for the theologian. "Certe quantum historiae cognitione Theologus indigeat, vel illi abunde magno argumento sunt, qui ejus ignoratione sunt in varios errores lapsi. . . . Quam late igitur historiae utilitas fusa sit, apparet: siquidem quacumque Theologi ingredimur sive concionando sive disputando, seu sacras literas exponendo, in aliquam historiam vestigium ponimus. . . . Historia quippe, ut Cicero verissime dixit, cum magistra vitae est, tum lux etiam veritatis." If a Manual, therefore, could be written in such a way that the young theologian would realize both the unrivaled utility of Church History in

strengthening his grasp upon his theological studies, whether dogmatic, moral, canonical, liturgical, or ascetical, and the indispensable value historical studies have in every aspect of his training, especially in those most important years just before his ordination, there are few students in a country like ours, where the practical appeals equally with the ideal, who would not find their zeal reawakened for that one study which as priests of God they ought to love most: the study of the life and trials of the Mother Church in whose service they are consecrated. What beginner has not been helped by that one single outline in Tanquerey, where he parallels the dogmatic tracts with the Creed? Let us suppose that the new Manual of Church History be written on similar lines. Instead of following the chronological story of the Church's life, let the Manual be what it was originally intended to be—a help toward a clearer and more profound knowledge of theology. Let it be written in such a way that it would follow the tracts of theology, and by combining all the dogmatic, moral, liturgical and canonical history of each tract, present the student with a complete story of the growth and development of these fundamental theological ideas.

In an Introductory chapter the student would be put *en rapport* with the eminent value Church History possesses for his complete theological training. He would be shown how great a part history has played in the development of doctrine; and the historical aspect of the writings of the Fathers and Doctors of the Church would at last be made clear. Statements from their works would assume a living reality to him and would prove the doctrines in whose favor they are quoted, because then the student would realize that it was precisely in the vindication of such doctrines that these statements were made; whereas, with our present theological method, these patristic excerpts, followed by abbreviated references which may be for the most part cryptic enigmas to the student, seem forced and unreal. Several initial chapters would then deal with the external history of the Church, and would explain the one thing ecclesiastical history ought to accomplish—the vital catholicity of the Catholic Church in its dependence upon the central See of Rome. A subsequent chapter would be a running chronological commentary upon that most difficult of

all problems in the life of the Church—the rendering to Caesar the things that are Caesar's and to God the things that are God's, and would give the student a complete, though brief, view of the philosophy underlying the mutual relations of Church and State. Then, in a series of chapters, the theological tracts would be taken up one by one in logical order and dealt with historically, in such a way that the student would see the whole meaning of the tract, whether dogmatically, morally, canonically, or liturgically. Take for example the tract on the Blessed Eucharist. The chapter on the Eucharist in the new Manual would begin at the Last Supper. There, in the presence of the Master and the Apostles, the student would recognize the first historical act in the history of the Eucharist in the Church. In a few well chosen paragraphs, he would see all the prophetical teaching of the Old Testament, with its historical setting, and all the intimations of our Blessed Lord, which culminate in that First Mass. Year after year would pass before his eyes, and together with the liturgical and doctrinal development of both the Sacrament and the Sacrifice of the Eucharist, he would witness the controversies, the heresies, and the schisms which sprang up from the time of the Docetae down to the last echo of Protestant disbelief. The writings of the Fathers and Doctors of the Church, the growth of Christian art and archeology, the numerous disciplinary and canonical decrees and the action of the particular and ecumenical councils, the growth of Eucharistic literature and Eucharistic devotional practices, would be easily grasped by his mind. The sequence of cause and effect would be clearer, and the tract *De Eucharistia* would be known in all the different aspects into which theology has been divided—dogmatic, moral, ascetical, liturgical, and canonical. It would not be a history of the dogma of the Eucharist, because the dogmatic aspect would be only one of the sides treated. In this way the Manual of Church History would be a real handmaid to Theology and would be employed side by side with the other text-books used by the students. All the tracts from *De Fide* down to *De Deo Remuneratore* would receive the same treatment; and instead of a possibly dull, listless attitude on the part of our students, there would be strengthened the one thing our seminaries always have as their

supreme ideal—love for the study of God and of God's Holy Church.

Charles Reade gives a series of maps in one of his novels to illustrate the point of view of the average English squire of his day. His own county is depicted in a large, clear map, with the smallest localities noted. A second map, showing England as a whole, is about half as large, and a third map, drawn very small, displaying the rest of the world, covers a space about the size of one's thumb-nail. There are some who say that Ecclesiastical History in our seminaries has been in the thumb-nail stage a long while now, with the result that theological studies have become crippled on account of their unequal development. The work of our students will be valuable and lasting only in proportion as they enter into the life and character of the age they are studying, and by understanding the persons with whom they are acquainting themselves in the light of their own standards and ideals. It is no exaggeration to say that Ecclesiastical History has not been well used. It has been taught more as a task, as if to children. It has been undervalued in its true character and worth for rounding out a proper theological knowledge, and what wonder then, as Bishop Stubbs would say, what wonder that there are few of our priests who love it for its own sake, when there are so few who know it as it is?

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## BROWNSON AND NEWMAN.

AMERICAN readers of Ward's *Life of Newman* will probably recall certain references it contains to the opposition encountered in this country by the *Essay on the Development of Christian Doctrine* when that work first appeared. One of these (vol. II, pp. 269-270), taken from a letter of 1871, runs as follows: "My *Essay on Development* was assailed by Dr. Brownson [who], I believe, thought me a pantheist." The tone of this and other passages would suggest that Newman did not attach any great importance to the trans-Atlantic attitude; and consequently one would hardly

obtain from Mr. Ward's biography alone a proportionate idea of that controversy which occupied so much of Brownson's attention during 1846 and the years immediately following. Anyone familiar with the American philosopher's writings will have no difficulty in recalling it, and it is to be hoped that of those to whom he is not well known some will be led, by their interest in all that relates to Newman, to seek it out. But possibly not all readers are so conscientious, and it may happen that even their connexion with the great Cardinal will not suffice to rescue these pages from the oblivion that envelopes so much of by-gone theological discussion.

It would therefore be far from useless to resurrect the forgotten articles, at least to the extent of quoting from them such passages as would serve to give an idea of their general drift, but that is the work of the theologian. The purpose of the present writer is not exactly to direct attention to the articles themselves, but rather to go behind them and see how it came to pass that on this point Brownson, a man of unusual ability, a convert and an admirer of Newman, found himself so opposed to the latter that he may be said never to have come within measurable distance of an agreement. Divergences of this nature do not spring up all at once; they are conflicts, not of opinions but of personalities, evidencing deep-rooted differences in temperament and training, and one must go back over long years to find their true starting-point. This is the task we are proposing to ourselves here. What we are asking is, not whether Brownson was right or wrong in his adverse criticism of Newman's work, but how he came to be adverse at all, what there was in his cast of mind and his inner experience which so disposed him that when Newman revealed to the world the steps of that process by which he was led into the Church, the book awoke in Brownson's soul no sympathetic echo, so that, much as he admired Newman and heartily as he rejoiced at his conversion, he had only censure—and that not always of the gentlest—to pass on the reasons that had led him to make the great decision.

To answer this we must premise three things:—

(1) While the Catholic faith is objectively true, irrespective of personal views, opinions or theories, the same for all men, nevertheless the reasons that lead to its acceptance vary with

the individual. The influences which determine a man, the "motiva credibilitatis", as they are called in theology, are largely personal, depending on the character of the man himself, and what attracts one person to the Church may have no power over another. This is elementary, and we need not dwell on it further, but the next two points are not so generally recalled.

(2) In the case of a convert of superior mental powers, in whose conversion intellect has (under the guidance of Grace) played an important part, the "motive of faith" will often prove to have been comparatively simple and well-defined, and in such cases the process of conversion resolves itself on after-analysis into a search, not after Truth in itself or generally, but after some particular phase or aspect of it. While persons of average attainments may enter the Church for reasons that can be denominated "general", we feel it is true that the higher one goes in the intellectual scale the more frequently does one notice that conversions come about as the final answer to some sharply outlined need in the spiritual life of the convert which can be satisfied only in the Catholic Church. Until the inquirer can be brought to see this, no other inducement can move him; when he does see it, no difficulty can deter. Thus W. G. Ward came into the Church because he perceived that there alone was realized his ideal of spiritual perfection; Manning because she alone claimed and exercised the authority which he rightly conceived to be essential to the religion founded by Christ; and Newman was led by his conviction that Catholicity was a note of the true Church and that Rome had it and Anglicanism had not. And his *Essay on Development* is simply the tracing of the process whereby he came to see that possession of the primitive Catholic Faith is not inconsistent with growth. Others have been led by a firm belief in the sacramental system or by the conviction of the need of a religious basis for social reform. As long as men like these think they can get what they require in their own communion they stay there; as soon as they perceive they are mistaken they make ready to go where they can get it. It were futile to try to persuade a seeker of this type to accept the Church's teaching because it solves someone else's difficulties or answers questions he never thought of asking.

His difficulty, his question, is his own; and until his mind is set at rest on that score he would be guilty of bad faith were he to accept Catholic doctrine for any other reason whatever. And it is the glory of the Church, and one on which apologists are wont rightly to insist, that she can satisfy all these divers cravings, can make her appeal to each individual no matter what be his special and peculiar yearning, and can thus prove herself the Church, not merely of mankind in the aggregate, but of each separate member in particular of that human race for which Christ died; that, just as St. Paul says, not only "He loved *us* and delivered Himself for *us*", but also "He loved *me* and delivered Himself for *me*", so she can claim the divine power of ministering personally to each of her children in their several wants and woes.

Of course it does not follow that in every such case the object of the search is explicitly recognized from the outset. A journey ending in the Catholic Church may begin in a vague unrest; but when after entering the Church the seeker looks back over the dreary waste he has traveled, he can as a rule discern what was the need that urged him on, not necessarily least potent when only dimly realized.

(3) Lastly, the influences determining conversions of this character are often permanent. We must not fancy that they become inoperative the moment the change is made. Rather, the stronger they were before conversion the more likely they are to continue after. As no two men pursue exactly the same path to the Church, so they cannot be expected to maintain toward it exactly similar attitudes after they have entered. Having arrived at Truth from different angles they will continue to view it differently; and while they must concur *in unitatem fidei* wherever the Faith objectively considered is in question, there are wide limits to possible divergence on matters of opinion or points of practical policy. In fact, the more deep-rooted and more clearly defined were their respective motives, the greater difficulty will they experience in adopting each other's point of view in a discussion turning on that aspect of the Catholic Faith which was to one or the other its principal attraction. This is only saying that sincerity begets enthusiasm, and enthusiasm implies a certain degree of narrow-mindedness. Tolerance, breadth of view, largeness of vision

—these may be the strength of an individual but are elements of weakness in the champion of a "cause", and are in consequence qualities which controversy does not as a rule tend to bring out.

Now, to those acquainted with Brownson's methods it will not seem too much to call him an enthusiast, with his share of the enthusiast's slowness to appreciate an attitude of mind not the same as his own. This was by no means due to defective scholarship: there are probably few laymen to-day so well read in the post-Tridentine theologians as he was. It sprang rather from a firmness and reality of conviction, a persistent and persevering devotion to what he rightly conceived of as a necessary property of revealed truth, a form of "narrowness" which had led him to Catholicity. There is no especial difficulty in tracing the course of his journey, since he has himself told us the story. In 1857 he issued, under the title of *The Convert,* an account of the various stages of belief and no-belief through which he passed from his earliest days to the moment when he knelt before Bishop Fitzpatrick, the then Coadjutor of Boston, to be formally received into the Church. For clear straightforwardness it is not unworthy of a place beside the *Apologia* itself, which it preceded by seven years. But in other respects the two works might at first sight appear to be very dissimilar. In Newman's case we have an orderly systematic appropinquation to Catholicity, whereas Brownson's career before entering the Church was one of "ups and downs". Beginning with nothing more than a simple moral code he passed successively through Presbyterianism, Universalism, and Liberalism. When these failed him he practically gave up the search and confined himself to working as a philanthropist for the material betterment of his fellow-men, and then, when he thought he had got as far away from dogmatic Christianity as possible, it began to loom up before him as his logical terminus, this time under the form of Roman Catholicism. Quite different, apparently, from the story of the *Apologia,* yet after all not so different in essence, for the two histories have one feature in common, viz. the persisting influence of a dominant motive. What Brownson would seem ever to have had in view was an objective body of truth not growing out of human speculation but deliv-

ered once for all by a competent and recognizable Authority and, once so delivered, remaining unaffected by opinion. His ideal was the "semper eadem", and his very restlessness and constant shifting were but the inquietude of a troubled spirit that wanders through dry places seeking rest. And perhaps not the least remarkable feature of this wandering is that at one time he seems to have held something like a theory of doctrinal development and to have abandoned it because he thought it incompatible with the finality and completeness which he associated with the very idea of a supernatural revelation. This could not have left him any the better disposed to give it a perfectly unbiased hearing when he encountered it again.

A few quotations from *The Convert* may serve in illustration of what has been said about his state of mind before his Catholic days. They cannot be called evidences; for that we should have to quote far more than there is room for here.

In Chapter I he tells of a visit he paid as a boy to an old lady in the neighborhood for whom he had great esteem, and how he was impressed by her words. "'My poor boy', she said, 'go not with the Methodists or any of the sects. They are new lights and not to be trusted. . . . When you join any body calling itself Christian, find out and join one that began with Christ and His Apostles, and has continued to subsist the same without change of doctrine or worship down to our own times.' I was some twelve years old at the time, but the words made a great impression on my mind. They struck me as reasonable and just; and I think they prevented me from ever being a genuine hearty Protestant, or a thorough-going radical even."

Later in this chapter he says: "I felt that my own reason was insufficient to guide me; and the more I attempted by it alone to arrive at truth, the further I went astray, and the more uncertain and perplexed I became". And of his joining the Presbyterians he says: "What [the Presbyterian Church] believed was of little consequence, since I had resolved to abnegate my own reason, and take the church for my guide".

And then in Chapter V: "I sought the truth in order to know what I ought to do, and as the means of realizing some moral or practical end. I wanted it that I might use it."

And in Chapter XVIII: "Modern philosophy is mainly a method, and developes a method of reasoning instead of presenting principles to intellectual contemplation. It takes up the question of method before that of principles, instead of leaving the principles to determine the method".

Of course a few extracts like these do not constitute a proof; they do, however, indicate the impression left on the mind of a reader who has carefully perused the whole book, and they thus serve to throw light on Brownson's state of mind when writing the articles on Newman. The date of his conversion is 20 October, 1844, a year almost to the day before Newman's. Consequently when the *Essay on Development* reached him he had been about sixteen months in the Church, and was growing accustomed to the change from speculation to certitude. It can hardly be surprising that he was ill-prepared to enter all at once into a process of thought so different from that which had led him into the Church. And to have attempted a premature synthesis might have resulted in disaster, as being too sudden and too violent an effort to harmonize one of the most difficult of those paradoxes of Catholic teaching which to thoughtful minds are not only not a reason for its rejection but a positive ground of belief. Brownson had become a Catholic because the Catholic Creed was fixed; he found himself confronted with one who, it seemed to him, had become a Catholic because the body of Catholic dogma was instinct with life. Brownson, to whom Catholicity meant above all else the antithesis of change, may well have been puzzled at a convert who saw in Catholicity an exemplification of the dictum, "To live is to change; to be perfect is to have changed often". Is it any wonder that to a man with his experience of change and strong sense of the need of intellectual and spiritual rest such a doctrine was not attractive?

It might have been better had he refrained for a time at least from expressing his view of the *Essay*. Such a work does not stand by itself but is intelligible only after a careful study of the author's point of view; and in many cases, certainly in Newman's, that means a study of his life. As it was, Brownson came forward with an honest courage, and in his attack displayed genuine theological erudition wedded to argumentative ability of the first order. For these qualities alone

it would be a great pity to let the articles be forgotten. They are not merely a bit of worn-out controversy but have a permanent value, and are entitled to a larger share of attention than they seem to be getting. But in reading them we must keep ever in mind the principle of interpretation touched on above, i. e. we must realize that we are dealing with a radical divergence in training and in apprehension, emphasized by great dissimilarity of character. The two men were as unlike each other as two intellectual and sincere Catholics very well can be. The forces at play were really less logical than psychological. The student owes it to himself as much as to Brownson to remember this; if he does not, but is content to view Brownson's attitude separately as an unrelated incident, still more if he pronounces on it from casual references, he is doing an injustice to one who, with defects that his admirers are quite willing to admit, was devoted to Catholic Truth and wrought valiantly for it whenever he felt called upon to be its champion.

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## THE SUNDAY COLLECTS.

### II. Structure : Analysis : Content.

IN reviewing the history of the Sunday collects,[1] we have observed gradual growth and expansion from a brilliant Paschal nucleus to a constellation that spangles the year. It is now time to examine each separate star as it glitters. Its internal structure, its composite elements are largely the secret of its brightness.

In every perfectly formed collect there are five members, the two extremes being God and the subjects praying. The subjects are now at a hopeful, now at a perilous distance. Their supplications tend always toward approach or union. Between these two opposite members are three others: first, the starting-point of the petition, the term *a quo,* depicting a conscious condition of inferiority or humiliation from which the

[1] See August number, 1914, pp. 175-190.

subject must be raised; secondly, an intermediate stage, or means, by which the transition is to be effected; thirdly, the ulterior blessing desired, which may be technically described as the term *ad quem*. The setting and perspective of the parts is purely supernatural; the postulates are of faith; the means and aims are those of hope and charity. The theological virtues mark the beginning, progress, and end of every collect.

There are many prayers of less perfect structure, some being defective and others redundant from the point of view of the given analysis. Occasionally the term *a quo* is omitted; less rarely, the means; but never, the term *ad quem*. The means and the term *ad quem* are usually closely related. The former may take on the appearance of *an end* in itself; but it is always subordinate to the latter. The term *ad quem* is the chief object of the petition, representing the more important and unconditioned aim. It frequently absorbs an exceptional share of the formula as if indicating a greater proportion of consideration as its due. Its relative bearing on the other members entitles it to be uppermost in the intention.

Underlying this phenomenon is an implied state of mind and heart which lends itself to reënforcing allied members. At times the term *a quo* is accentuated as if to show by contrast the abyss that must be spanned before the suppliant can be gratified. More often it is the means, or bridge between the terms, that is strengthened, this being always nearer of attainment and an appreciable pledge of final favor. Still again, an attribute of God or some marvel of His inscrutable providence is pondered with a view to awakening confidence, inspiring hope and security of spirit. Lastly, present festivity may obliterate the remembrance of enduring ills, and thrust the subject unconsciously across the border into realms of light where in fervid anticipation he awaits only the perfection of a glory already begun.

When two or more members are amplified, the effect is akin to inflation. The prayer then loses in simplicity and elegance; the thoughts are too crowded; the spirit, too divided for concentration. Let the remark be understood with reverence. It does not apply to anything beyond the human composition, and it is made out of a spirit of fairness for certain groups of simpler prayers that seem to pierce heaven like slender arrows and fly straight to the heart of God.

A threefold example will make this analysis clear. Low Sunday furnishes a specimen of a well-balanced collect.

a. " Grant, *we* beseech Thee,"—*first extreme,* the subjects;

b. " Almighty God "—*higher extreme* with attribute;

c. " that we who have performed the paschal solemnities " —*term a quo*;

d. " may, by Thy grace "—*means*;

e. " preserve them in our life and conduct "—*term ad quem.*

This lettering, *a* to *e,* will be used to signify the corresponding parts of other prayers.

The Sundays after Pentecost smack of turgidity. The sixth is one chosen at random:

O God of hosts, to whom belongeth all that is best (b), implant in our breasts (a) the love of Thy name (d) and make us grow in fervor (d); foster in us that which is good (e), and in Thy loving kindness (d), of that which Thou fosterest, be Thyself the safeguard (e).

One of the simplest and most practical collects of the year is at the same time most pathetic. It is read on the second Sunday of Lent.

O God who beholdest (b) us destitute of every virtue (a), preserve us both inwardly and outwardly (d), that we may be defended from all adversities in body, and purified from all evil thoughts in mind (e).

If the various members of successive collects be compared, certain salient features will appear as belonging to liturgical etiquette by prescription if not flowing from its inherent nature.

All the Sunday collects are addressed to the " Lord " or " God ", a characteristic direction for homage peculiar to the Lord's Day. In about one-third of the prayers the name or title of the Godhead is without qualification; in another third the attribute of almightiness is prefixed, and to this is sometimes joined a reference to God's eternal being and mercy. Thus have we " Domine ", " Deus ", " omnipotens Deus ", " omnipotens sempiterne Deus ", " omnipotens et misericors Deus ". The last combination occurs only twice, in the post-Pentecostal season. The others are distributed over the year.

A very interesting group of orations constitutes the third remaining division. It falls chiefly in the Paschal season and after. These prayers are descriptive of God's goodness, benign providence, and unbounded liberality. There are instances in which the embellishment is appended to the customary attributes, but in most cases it is substituted for them.

Illustrations may be borrowed as follows:

Tenth Sunday after Pentecost: "O God who, more than in all things else, showest forth Thine almighty power by sparing and by having mercy. . . ."

Third Sunday after Easter: "O God who upon them that go astray dost shed the light of Thy truth, leading them back into the paths of righteousness. . . ."

Eleventh Sunday after Pentecost: "Almighty and everlasting God, who out of the abundance of Thy loving kindness, in answering the prayer of him who calleth upon Thee, art wont to go beyond the deserts and the hopes of the suppliant. . . ." etc.

Two peculiar forms are reducible to this class. They are introduced with "Deus qui scis", "Deus qui conspicis", and appeal to God's compassion as likely to be moved at the mere sight of human misery. Witness the fourth Sunday after Epiphany, Sexagesima, and the second Sunday of Quadragesima:

O God *who knowest* that through human frailty, in the midst of so many dangers, we cannot stand . . .

O God, *who seest* that we confide in no action of our own . . . .

O God, *who beholdest* us destitute of every virtue. . . .

The attitude is that of lowly suppliants. It is an attitude that never fails. Even where there is no such plaintive connexion expressed between God and those praying, the sentiment remains the same. The petitioners figure always as base and worthless in themselves; and if they presume to look heavenward for help or condescension, it is only because, before they knew it and in spite of themselves, they discovered they were God's property. Hence the accusatives and datives: "nos humiles", "nos supplices", yet "populo tuo", "famulis tuis", "familiam tuam", and therefore "fidelibus tuis". Three times after Pentecost the personal element is immersed

in the corporate consciousness of the Church, but here too is the modest reminder that "*without Thee,* O Lord, mortal humanity sinks to its ruin" (14th Sunday), "*without Thee,* (the Church) cannot continue safe" (15th Sunday).

Consistently with this all but compulsory spiritual abasement resulting from a keen appreciation of human conditions *as they are,* the imperatives signifying the requests are usually softened. "Give", "grant", "hear", "do", "bestow", are only in exceptional cases used alone.

There is a sublime severance of any relationship with God that would imply strict right, sufficient merit, or even personal privilege on the part of the faithful. It is God's infinite goodness and omnipotence, His antecedent and gratuitous election and adoption, that have "raised up the poor from the dunghill", and if they are yet to be enthroned in a higher sphere where they shall rank as "princes of God's people", it will be owing to God's own added clemency and commiseration. All this lies in the background of the received usage: "rogamus", "praesta quaesumus", "da quaesumus", "concede propitius", "propitius respice", "clementer exaudi", or "exclude propitiatus". This spirit derives new emphasis from phrases sketching the source whence all blessing proceeds, which source or fountain-head centres in the Divinity, not in the creature: "*tua* benignitate", "consolatione *tuae* gratiae", "*te* gubernante", "*te* servante", "*te* inspirante", "*te* largiente", etc.

After such reverential homage, the petitions are necessarily of the worthiest. In vain should we look for the slightest tinge of false mysticism or sentimentality. The hallowed distinction of purgative, illuminative, and unitive categories might be suggested to one who would attempt to classify the prayers, especially if he were actuated by deep regard for medieval ascetics and sainted heroes of the cross, yet the division would list alarmingly to the purgative, and the unitive would be fairly ruled out.

A more feasible index to the contents of the collects is found in the petitions of the Lord's Prayer, the striking appropriateness of the comparison lying in this, that the latter prayer was confided to us as a model on which all others should be framed, whereas the collects are typical and refined effusions of most

obedient and submissive framers. Each collect accordingly amplifies one or other member of the Our Father; and if even in the Sunday series there is a preponderance of reflections on the purgative way, it ought to be no more surprising than is the progressive climax of the heaven-made formula: "lead us not into temptation, but deliver us from evil".

The Sunday collects are an extended commentary on the Pater noster. Not one of them contains the address, "Father", yet they are all permeated with the idea of God's fatherhood, to which a summary allusion is made in the accustomed ending: "per Dominum nostrum Jesum Christum *Filium tuum*". "Omnipotens, sempiterne Deus," which to Hebrew ears might well have sounded like "omnipotens tremende Deus", means something much more familiar and dearer to us. God's presence in heaven, or at least His absence from earth, after a manner that does not hinder our approach to Him, is at the bottom of every entreaty. These features are in common. They go with every season.

In most cases the petitions are not final. Scarcely one-ninth of them hints at eternal life. The others stop at temporal favors, which, however, are exclusively spiritual. This at first sight obtruncated sort of appeal should be understood as a practical consequence of the doctrine that eternal life is the reward of personal merit *ex condigno,* and that the favors, once accorded, will place the recipient in a position to reap that merit. It next follows that the totality of demands made upon God's loving kindness in the course of the year would amount to a rather comprehensive view of virile spirituality, that is, of sterling spiritual manhood, such as we might expect to find it on this side of the grave. It would represent the net products of well-regulated efficacious prayer in individuals or groups. It would describe the interior of the man of God.

From this standpoint one may perceive all through the Sunday series a binding up of wounds and an internal strengthening of tissue and fibre, a negative and a positive process. As in the Pater noster there is a fair balance between three substantially negative petitions and four positive, so in the collects the ratio between the two barely escapes equality. After all, the two forces, centrifugal and centripetal, have to be matched for perfect movement, and spiritual life is movement, not inaction.

A graduated arrangement of the blessings sought is suggestive of spiritual progress. It shows the rungs of Jacob's ladder with its top reaching to heaven while it yet stands on earth. But the observer should remember that all the rungs are in constant use. The angels supported on them are "ascending and descending", without at any time vanishing into heaven or stepping off on to earth. The ladder is a supernatural contrivance suited only to those who are "in via", and not "in termino"; and if, at top or bottom, any rung of it is broken by criminal, quietist, or hypocrite, the ascent grows immediately insecure.

The first lesson taught by the intermingling of positive and negative petitions is that none whose pulse beats in unison with the Church can consider himself above asking for the lowest, or below striving and praying for the highest, grace. It is the whole ladder that reaches heaven, not a fragment or any of its parts. The second lesson is that the deeply spiritual man, with appetite sharpened for the things of God, will be disposed interiorly to make these several petitions habitually his own. He will be the "man of prayer", the man who feels his needs, the man who asks, begs, seeks, knocks—the man who obtains.

The principle, "ignoti nulla cupido", leaves many a soul in want. For this reason the mere enumeration of suitable petitions, even though it fall short in inspiration and impart only a bare-bone knowledge of what the Church implores, will be productive of salutary effects in the serious-minded and the thoughtful.

These, then, are the things for which we pray in the Sunday collects: the hallowing of God's name and the coming of His kingdom by the performance of His will on earth; our daily sustenance and deliverance from evil through the forgiveness of past trespasses and security in time of temptation. The negative part comes last, but in execution it is the beginning of every forward step. It consists in the removal of obstacles, the *removens-prohibens* stage, and paves the way for the erection of a noble edifice, for the inauguration of "a kingdom of godliness", into which sinners, individually reclaimed and sanctified, will be incorporated.

"Pater noster, qui es in coelis."—According to a psychic law, "ultimum in executione, primum in intentione". The resulting maxim is: "ab initio respice finem". The end is God. In the Pater noster and in every collect the initial address becomes accordingly something more pregnant than a formula of spiritual etiquette. It is a beacon on the pinnacle of creation summoning into action our highest faculties, our highest knowledge. The efficacy of the prayer that follows, inasmuch as it proceeds *ex opere operantis,* will depend largely on one's ability to rise to this plane before making any request. The flight is not an imaginary one—unless faith is imaginary. Without light we cannot pray, but the light we need is that of which the psalmist sings: "In lumine tuo videbimus lumen".[2] He who is content with dimmer light will soon cease to pray except when obliged to do so. Even then he will see in the duty of praying, at least as he understands it, little more than a task imposed by positive law or arbitrary injunction.

"Sanctificetur nomen tuum."—Having soared up to God we must forget ourselves for the moment. Rather we must look at ourselves from a higher angle. We must be more intent on the promotion of God's honor and glory than on the satisfying of our own needs. This will be a sign that our prayer is actuated by charity, the virtue that places God's interests before all others. Yet our personal requests need not be distinguished either in theory or in practice from the hallowing of God's name. They may rather be immersed therein. "All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ."[3] Even the most indifferent acts may be sanctified. "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God."[4]

This sentiment is expressed in the petition for the Sunday after Christmas: that we may "merit to abound in good works done in the name of Thy beloved Son, our Lord Jesus Christ". God himself must dispose us for this high consecration of our deeds, so we beseech Him on the sixth Sunday after Pentecost "to implant in our hearts the love of His Holy Name",

[2] Psalm 35: 10.
[3] Col. 3: 17.
[4] I Cor. 10: 31.

and on Septuagesima Sunday we "trust in His mercy for deliverance, to the glory of His Name". Fear is mingled with love and mercy on the Sunday after Corpus Christi: "Do Thou, O Lord, bestow upon us both an abiding fear and an abiding love of Thy Holy Name: for those whom Thou teachest the depths of Thy love, Thou dost at no time fail to govern by Thy grace".

"Adveniat regnum tuum."—The kingdom of God conferred by the Ancient of days upon the Son of man,[5] is not of this world, yet it is in this world. It is the Church. Christ was its founder and He might well have been praying for its establishment when He uttered this petition. If we, after so many centuries, reiterate His words unchanged, it is not because of doubt concerning the excellence of the foundation, but because the Church has not yet attained the perfect meed of honor which is its due, the meed reserved until the Son of Man will come again on the clouds of heaven in glory.

Hence, the prayer for the vigil of Christmas: that "we may trustfully go forth to meet (our Lord) when He shall one day return as our Judge"; or again, the collects which expressly mention the Church, or allude to it more picturesquely as God's family or His chosen people. Here as in the preceding petition individual advantage holds a subordinate position, as if the cause of the subject were or should be identified with that of the Church. "Reconciled forevermore to Thy Church, do Thou watch over her, O Lord" (14th Pent.). "May Thine abiding loving kindness, O Lord, cleanse and fortify Thy Church" (15th Pent.). "O God, our refuge and our strength, who Thyself art the fountain of all piety: look down, we beseech Thee, on the fervent prayers of the Church" (22nd Pent.).

"Fiat voluntas tua."—Here is the touchstone of solid piety. It is not resignation or submission but cordial welcome that is tendered the good pleasure of God. There may be moments of sorrow in life, months of tribulation, years of dereliction; but if underneath it all the soul is disposed as was Christ's in Gethsemane and on the cross; if, while the lips cry out: "my God, my God, why hast *even Thou* forsaken me", the heart

[5] Dan. 7: 14.

that beats within remains true in its trial, then the heroism of the cross grows dazzling and is martyr-like.

Intensity in the study and search for God's will in our religious, social, commercial, and domestic environment—intensity in the study of self as the "temple of the Holy Ghost" wherein the Spirit breathes, illumines, and inflames—is the salutary condition that gives this petition a meaning when we pray. There is a wide difference between acting on the one hand according to personal likes and popular ideals, praying meanwhile that God's honor may be promoted by our flourishes and success; and on the other hand, seeking first in quietude and retirement of mind the "kingdom of God and *its* justice", and then setting ourselves with zest to the obscure task of conforming ourselves thereto. Here is where even distinguished men of principle and burning zeal fall short unless they have in advance thoroughly metamorphosed keen human insight with its accompanying natural virtue and discrimination, by an admixture of vigorous supernatural faith and meek charity. In this amelioration, clearsightedness, and discernment are necessary, for "not every spirit is to be believed". "Dearly beloved," writes St. John, first "*try* the spirits *if they be of God*",[6] remembering that the rule of Christian righteousness is exterior and superior to you in import, origin, revelation, and direction. Pause, then: perhaps it is sacrifice that is required before human enterprise, for the folly of the cross is different from that of Don Quixote.

This whole doctrine is summed up on the thirteenth Sunday after Pentecost: "Almighty and everlasting God, grant unto us an increase of faith, hope, and charity; and that we may deserve to obtain what Thou dost promise, make us love *what Thou commandest*".

In short, the sole condition that will make us worthy of God's promises or the promises of Christ, is the conscientious and loving performance of the Divine Will. This makes men of faith, men whose hearts are best read in the collects for the eighth and ninth Sundays after Pentecost: "Impart to us in Thy mercy, we beseech Thee, O Lord, the grace at all times, both to think and to do what is right in Thy sight: that we

[6] I Jn. 4:1.

who but for Thee could not even have our being, may live *only* to fulfil Thy holy will." "Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliants: and in order that to those who seek Thou mayest surely give what they ask, make them ask *only* for those things that are well-pleasing to Thee."

"Panem nostrum . . . da nobis."—Numbers of Fathers and Doctors may be marshaled for either of two interpretations of this petition. The bread is considered by some to be our material, by others our spiritual, sustenance. There is no serious objection to making it comprise both. The Holy Eucharist is included, as a consequence. St. Cyprian very reasonably construes the verse in the light of its Divine Author's testimony of Himself: "I am the bread of life";[7] and simultaneously he explains that as at the beginning of the Lord's Prayer we call God "our Father", so here at the point where we concentrate our gaze from the perspective of His kingdom on our individual wants, we call Christ "our bread". It is the middle rung of Jacob's ladder.

Christ is eaten through faith, He is consumed in the Holy Eucharist, and He imparts eternal life, which is grace. He also extends His benign influence to unbelievers and infidels, but in their behalf He can only perform His ordinary office of multiplying by natural laws the loaves which support their corporal lives.

Bread is nowhere mentioned in the Sunday collects, but the interior strengthening by faith and grace, that is typified by bread, is everywhere an underlying idea. Faith stimulates by the recollection of Christ's promises "exceeding all desire of the heart of man" (5th Pent.). Grace purifies and prepares us for action by making us "alert alike in mind and body" (19 Pent.). That this precious gift may both "forestall and follow us" is what we beseech on the sixteenth Sunday after Pentecost, and the sign of its efficacy will be "that it cause us to be zealous at all times in the doing of good works".

"Dimitte nobis debita."—Our debts toward God are manifold. They are cancelled by adoration, thanksgiving, impetration, and reparation. It is the cancelling by impetration with which we are here in contact. Liturgical and patristic

[7] Jn. 6:51.

commentators incline toward seeing in the parable of the unjust servant [8] an illustration of the indebtedness which we here ask to have remitted. The request that we be forgiven " as we forgive those who trespass against us " is so formulated to remind us that our " heavenly Father " will treat with condign justice " every one who does not forgive his brother from his heart ".

Emphasis is laid in the collects on the necessity of *God* forgiving us. We are in imminent danger from sins committed (1st Advent) ; we are handicapped (4th Advent) ; we are inextricably entangled in the meshes of sinful attachment (23 Pent.) ; we are bowed down under a yoke and have been reduced to bondage (3 Christmas). The Lord Himself will have to " arise in His strength and come " (1 Advent). It is only by the " work of His grace " that the good to which our sins are a sore hindrance, may in a fulness of forgiveness be speedily vouchsafed " (4th Advent). In the third Mass for Christmas the forgiveness and its source are united in hopeful supplication: " Grant, we beseech Thee, almighty God, that the new birth in the flesh of Thine only-begotten Son may set us free, who, because of the age-long slavery of our race, are still borne down under the yoke of sin ".

" Et ne nos inducas in tentationem."—Few are they of scholastic training who relish the Aramaic and Hebrew usage of associating God, even in speech, with causality and leadership in the matter of temptation. Hence, it is not surprising that the liturgical counterparts of this petition show signs of theological chastening: " O Lord God," we are taught to pray, " be Thou our sure defence " (1st Advent) ; " our refuge and our strength " (22 Pent.) ; " keep watch over the Church " which Thou hast commissioned to guide us (14 Pent.) ; " look down with compassion on our weakness " (3 Epiph.) ; " and take upon Thyself the direction of our every act " (Sunday after Christmas).

" Sed libera nos a malo."—Some Fathers have construed this petition as regarding deliverance from (the) evil (one), that is, Satan, but the consensus of opinion favors the customary rendition of deliverance from evil in general, whatever be its kind.

[8] Mt. 18:23-35.

Evil is relative, not absolute, and its relativity is measured by its destructive action. Such action may be only transitory and a necessary preparation for fuller growth or reproduction. Germs, for instance, have their laws of genesis and development; so has man his. Man calls germs baneful only when the laws of their perfection are perceived to be at variance with those of man or man's desirable possessions. Absolute evil—there is none. Evil goes always with the finite, and in man it is the penalty of original sin. Deliverance from evil may therefore be understood either as being spared particular evils, or in having them brought to a happy issue.

Two sorts of evils are distinguished in the collects: objective and subjective. Objective evils are embraced under the names *adversa, adversitates, adversantia,* with the variations, *pericula, noxia* and *contagia diabolica;* subjective evils pass as *infirmitas nostra, fragilitas,* and *afflictio.* From one and the other we beg deliverance and protection, even though both may be the penalty of sin. Laetare Sunday furnishes an example: " Grant, we beseech Thee, O almighty God, that we who are *afflicted* for our deeds *as we deserve,* may be relieved. . . ."

More specific are a few prayers deprecating ills of body and mind, as on the second Sunday of Lent when cleansing from evil thoughts is explicitly mentioned.

In all cases it is God's grace or, more graphically, " the right hand of His Majesty " (3 Epiphany), that must succor us, so weak are we and so humanly insuperable are the trials to which we are exposed. But this feature is what makes prayer supernatural. It is not the same as asking for miraculous intervention, although that would be highly commendable if performed in a spirit of resignation; yet it involves an admission begotten of faith that if the end is procured in any way whatever, it is God who should he thanked for His kindly providence.

To make a more methodical arrangement of the contents of the collects would be as difficult as to systematize the Psalter. The petitions are scattered over all seasons. There is a preponderance, however, of certain ones at particular times which justifies one more scrutiny.

In the history of the collects, a chronological division into groups was forced upon us as we traced them to their origin. We may now investigate the similarities or dissimilarities of the respective groups, beginning with the most ancient.

Fifth to seventh century: the Paschal and about two-thirds of the post-Pentecostal group, with Palm Sunday and the second Sunday of Advent. This interesting series excels in dwelling upon the Divine attributes and their varied manifestations—an unmistakable product of piety that radiates from the contemplation of God and His holiness rather than from sentimentality. It is worthy of note that this member of the collects of later date is rarely amplified.

The earliest prayers are preoccupied with the mysteries of Redemption and the Resurrection, as on Palm Sunday: "O almighty and everlasting God who, setting up an example of humility for all mankind to follow, didst will that our Saviour should take upon Him our nature, and should suffer the death of the cross. . . ." Or Easter Sunday: "O God, who this day, by Thine only-begotten Son didst conquer death, opening unto us the gates of everlasting life. . . ." Or two Sundays later: "O God, whose only-begotten Son, by humbling Himself, has raised up a fallen world. . . ." etc. The term *ad quem* is proportionately expanded and usually has a moral bearing.

In the post-Pentecostal group there is no allusion to a special season; nor should we expect to find any if we consider that at first they appeared under the general rubric "for Sundays" without any determinate position as regards the date.

Seventh to ninth centuries: with one exception the Advent-Epiphany series, the Septuagesima-Passion Sunday series; Low Sunday, Ascension, and Pentecost. Christmas-Epiphany and the last named feasts presumably antedated the penitential collects for Advent and Lent. They were thus a middle point or pivot in the transition from the Paschal compositions. This undoubtedly accounts for their resemblance to the latter in according prominent mention to the mystery commemorated, and encircling it with a triple halo of "light", "joy", and "glory".

The Advent theme is characteristic: "Excita, Domine, potentiam tuam" (1st); "excita corda nostra" (2nd); "aurem

accomoda" (3rd); "excita potentiam tuam et veni . . . succurre nobis" (4th). It is a development extended throughout the season of the idea first formulated in the prayer of the second Sunday.

The Septuagesima-Passion Sunday collects are distinguished for uniformly cultivating the spirit of the three final petitions of the Lord's prayer.

Ninth century and after. Four notions are distinctive in the post-Epiphany and remaining post-Pentecostal collects. They are "victory", "peace", "defence", and "liberty". Taken together these collects are the antithesis of the primitive group. They supplicate for the protection of God's right hand; they ask for health of mind and body; they speak of meditating on "reasonable things"; they are keenly sensitive to human frailty. Even when enlarging on God's perfections, the process is after a particular and personal manner, not in the free, open, self-oblivious, inspiring and heavenly atmosphere of four centuries previously where the soothing majesty of God sits enthroned and glory ranks second to holiness.

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## SOCIALISM OR FAITH.

### XI.—"FUEL OF THE FIRE."

"THE man has gone rank, raving mad, Dean; there is no other explanation," said Father Huetter.

"It must be very bad," agreed the Dean, "from all I hear."

"Bad? Why, do you know, he's actually driving that mill up to nearly two hundred per cent of its capacity. Finnegan and Dryden both told me that—and they are men who know. He is driving so that the very main shaft of the mill is shaking in its blocks.

"He has had a cot set up in his private office and he eats and lives there, but he does not sleep anywhere. They say he is out through the mill night and day, rushing here and there, and driving, driving, driving like a demon, to get the last ounce of power out of the machines, the last minute of work and endurance out of the men."

"I have not been near the mill since the night when young Harry Loyd was killed," said the Dean. "I could not bear the sight of it."

"No. And we cannot do the slightest good. That is the pitiful part of it. Even the things that you have done, the men did not always understand them or know how to take them. And Sargent thinks that every move you have made has been made as a direct attack upon him."

"From my heart," the Dean returned, "I am sorry for that man. He has the threat of death upon him and there is a canker in his soul that eats and eats, and drives him on faster and faster toward the end. God alone knows what the end will be: madness or death, or the two together.

"In this room, on that night I spoke of, I reminded John Sargent of Cain. Within an hour from that, he heard the cry that Cain echoed to God. 'Every man that should see him would kill him'. And—for the first time in his life, I believe—he was afraid.

"From that time his heart has been able to see nothing but 'every man's hand against him'. It is not an excuse. There is no question of excuse. But think, Father. Think of a soul turned loose against the world, like that! Think of a soul that knows not God at all, and knows men only as enemies! Think of the best and wisest man you ever knew. Take from him his God. Then take from him his faith and trust in all other men. What would he do? Can you teli to what bad and cruel lengths he would go?"

"But this man is a criminal lunatic," said Father Huetter. "The men are getting to be superstitious. Even the hardest rushers among the piece workers, though they are being made to earn more just now than ever before in their lives—men who were always complaining that the machines ran too slow—they are getting afraid of him. It is simply frightful. He has crowded men, new and old, trained and green, into that great blast room until it is nothing but a pit of flaming life traps. Men are working there knee to knee and shoulder to shoulder, under a terrible pressure of hurry, with only inches between them and death in the gears, with only a single step between them and most horrible death in molten iron.

"And he has crowded new girls and new winders into the twine mill so closely that the timid ones among the women go almost mad from standing hours and hours in a single cramped position, not daring to move. While the heedless ones take terrible chances every minute, for the sake of a little ease.

"It's so bad that every operating job in that mill to-day is a criminal risk. I tell you it's a frightful thing that a man like him—he's criminally insane, nothing short of it—should ever have such power over men and women!"

"It is," the Dean agreed sadly. "No doubt, it is a terrible thing that any man should have such a measure of power over his fellow-men. It has been said that no man is good enough and wise enough to govern another man. And all human records seem to bear out the statement.

"Do you remember, Father, that in all the struggles of men for liberty they have never asked for any positive thing, always a negative thing. When they have fought and died for charters and constitutions and laws, they were never wanting to strengthen the existing power. They were always seeking to curb it, to bind it, to protect themselves against it. Men seem to have agreed always that no power, no man, no set or succession of men, would ever be wise and good enough to govern absolutely.

"All this regarded political power only. How much less, then, is any man, however sane and wise, to be trusted with the power of bread and life over men? That is the power which John Sargent wields here. I suppose no man is fit to have such power.

"And yet," he concluded slowly, "dependence, to some extent at least, is the lot of more than nine-tenths of all men. Nearly every man living is in some way dependent on another man."

"But it should not be so: it need not be so," said Father Huetter. "There is nothing inherent in human nature that would make it so. God never meant it to be so, for He puts men into the world practically equal. The individual differences of heredity and environment are really trifling in the long run. Every day we see men climb swiftly over them."

"They *do* climb over them," said the Dean; "and it is that one fact, I believe, that holds our American industrial system together. Our workingmen, with the temper they have, would not go on working as they do under our conditions if each one did not in his heart believe that he can someway, somehow, climb out of the place he is in. That hope is the mainspring of American action. By it our civilization keeps running on."

"But the hope is false, and a delusion!" cried Father Huetter. "What chance have they? What chance have our men here in Milton of ever being anything but what they are? This country may once have been the land of individual opportunity; but that was a time when the unopened resources of the land lay free to all. It was before organized capital had spread its smothering blanket over the country to choke the breath of individual independence. Our people do not know it, but they are rapidly and surely being moulded into classes where they will have to stay, as fixed as are the peasant and working classes of Europe. Their hope of rising out of their place is no longer a hope. It is an outworn American tradition. Our people will one day awaken to this, and their awakening will be a terrible one."

"True or false," said the Dean, "it will take many lessons to make our people believe that hard work and thrift and good sense will not get them what they want. And if they cannot get it for themselves they will still believe that they can procure what they want for their children. And that is, after all, the biggest thing in their hearts.

"And they are not so deluded as you might think. Every man, like every woman, has one secret thing in his heart that he wants above all other things. If he gets that thing, you will not find him worrying about whether he belongs to a class or does not. He will not care. For when he gets the one thing on which his heart is set, he knows that he belongs to the class of the kings of the earth—the men who have made their heart's dream come true.

"And they get the secret big wish of their hearts oftener than you would think. For you can never tell what it may be.

"Do you know Dennis O'Leary? You do, of course. Now, for thirty years Dennis has stood day in and day out down in

the lowest wheelpit of John Sargent's mill, half to his waist in water. In summer the water is warm. In winter it is ice cold. So far as Dennis O'Leary knows, or cares, those are the only changes in the Labor situation in this country.

"Twenty-five years ago," he went on, "the night young Aloysius O'Leary was born, Dennis O'Leary decided that he would one day be able to walk down State street and see the words Aloysius O'Leary, Attorney at Law, on an office sign. For all those years, until last summer, he looked down into the water as it boiled away from the tail of the wheel and saw nothing but those words. Every freezing that he got in the water, every twinge of the rheumatism that has crimped his legs and bent his spine, went into the making of that sign that you know is up now on State street.

"Now he walks eight blocks out of his way after the late Mass on Sunday, and makes himself late for his dinner, to pass by and read the letters on that sign. He wishes they were seven feet tall.

"Then he goes home to his dinner. And if the young Attorney dares to assume any airs, the old man tells him, 'Twere fitter for you to be earnin' an honest livin' like your betters'.

"But, I say, Dennis O'Leary is one of the kings of the earth. You have to make way for him—a man who has made his dream come true!

"You could tell him that the country is fast going to the dogs—and he would agree with you. You might tell him that it is foolish for a man to work hard and honestly when so many rogues get the best of everything—and he would say you were right. But you cannot tell him that a man cannot get what he wants in this country if he is willing to fight away and work for it.

"There are thousands, millions I might say, of Dennis O'Learys among our working people. Their lives hold just one, big longing for a certain thing. Give them that or let them see their way to it and they care little about what class they belong to.

"Socialism or any other 'ism' may cry out to them to work and vote and fight as a class—the working class. But they will never do it. They have no class. They refuse to be conscious of any class. They are willing to work to the bone for

just their one big thing. Getting that, they count their lives well spent. Failing that, their lives are empty. They carry their disappointment to the grave.

"But they do not succeed or fail as a class. They are not happy or unhappy as a class. They are too sturdy, too individual, to ever live or think or act as a class.

"That is why Socialism, the Social Revolution, will never be able to array them as a class against the order of things.

"Maybe it is a weakness in them, collectively; but it is their character. It is what their blood and America, together, make them. They stand or fall by it."

"That is the thoughtless and heartless American blunder!" said the young priest warmly, as he arose.

"Look at our working people as they are to-day! Ninety-nine men out of every hundred have to go on working with their hands from youth to death! Ninety-five boys out of every hundred have to leave school and start over the road that their fathers have gone! And yet, just because one strong man or five lucky boys get a chance for something easier, the whole ninety-nine go on believing that there is a chance for them and theirs. It is pitiful! It is a ghastly farce and a delusion!

"They will not act or work for themselves, for their kind, because every one of them is secretly hugging to his heart the slim hope that he may be the one out of a hundred that shall climb away from his fellows.

"That fallacy, that delusion, is the one thing that is holding back the Social Revolution. All that Socialism needs to-day is a leader great enough and honest enough to really awaken these men from their dream. When they awake, religion and in particular the Catholic Church will be the first thing to suffer. They will look back at us to say: 'You knew we were deluding ourselves; you knew we had no chance; yet you went on preaching thrift and ambition, patience and endurance to us. Why did you do it?'

"Three thousand men worked all day to-day for John Sargent. Two thousand more are working all night to-night. How many of them will ever be anything but what they are? How many of them will ever have anything but what they have? Yet every one of them is hugging to his heart that false and lying hope, that he can somehow rise above his fellows.

"And what are they? What are they? Fuel of the fire! Fuel of the fire of John Sargent's madness!"

He stopped short, and his face broke into a good-natured smile at his own heat.

"Forgive me, Dean," he said in confusion. "I—I really didn't intend to make a speech here to-night."

But Father Driscoll did not smile. He looked gravely at his young assistant, and said simply:

"My boy, there is nothing to apologize for. I have lived through the times and the conditions that have made the American working people what they are. I am as they are. I think as they think.

"You come with a newer, fresher, point of view. It may well be that your sight is better than mine.

"My generation of priests had its hands full picking up the scattered elements of Catholicity in this country and holding them together and building them up into what we now have. Our work is done, and we are going fast.

"Your generation has bigger, wider problems before it than mine had. God sparing you to my age, you will see more striking changes than I have seen. I believe that the next fifty years in this country will be more lastingly decisive for the Church of Christ than any fifty years that she has seen.

"But, after all, future as well as past, there is but one answer to every question, one solution to every problem—the Grace and the eternal, abiding Wisdom of Christ. If you had not that with you, your generation of priests in this country might well tremble at the tasks and perils before you.

"I do not know how it will work out. But I remember this from history: every convulsion of the world, every great, seething crisis of humanity has, ultimately, worked out for the good of Catholicity. The Church has never really suffered from conflict or agitation. She emerges stronger out of every struggle. Too much security, with its consequent stagnation, has ever been the one thing to hurt her.

"A social and economic readjustment of the power and wealth of this country is coming. Every thinking man sees that it is inevitable. If it can only be brought about through the bitter struggle that you foresee, then the Catholic Church will suffer, of course.

"But, of all organized religion, she alone will live through the struggle. She will stand alone. Then will be her opportunity—and her test. It will be the only fair test she has had in modern life. It will be grand! 'Twill be heart-lifting! I see it! The grandest, the most telling fight for Christ's Kingdom that's ever been made.

"Dear man!" he broke out, "do you know the privilege that's yours! Oh, to be young! To have a mind trained for it as yours is—and the courage! And to have a battle like this ready made for you to throw hand and heart and soul into it!

"I wish I could throw back the years. But no," he said, catching himself up. "No, I am old. The old things pass. I would not do. New times, new men, new minds.

"Now, if you please, will you tell me who's making the speeches," he said laughingly. "Be off to your bed. I see you're dying to be gone."

"Dean," said Father Huetter, as he gathered up a hat, a magazine and an overcoat that belonged to him, and prepared to go, "the next time I set out to lecture you on any subject, I'll be careful to pick one that I know something about. Apparently, you had this one all thought out before I was born."

"'Tis a big pattern, Father," said the Dean quickly. "You see one part, I see another. No man can see more than a little of the mighty design as it works out of the loom of God."

Father Huetter said a thoughtful good-night and went slowly up the stairs.

The Dean rose and walked heavily across the room to the window. Pulling aside the curtain, he stood looking out into the night.

Down to the right, at intervals of a minute or so, the pall of the night was hurled back regularly by a great flare of light from one of John Sargent's furnaces. For a long time the Dean stood there fascinated, watching the great paws of fire that shot out spitefully from the beast of fire and iron that was John Sargent's mill. But it was not the sardonic beauty of the scene that held the old priest. He was watching flash after flash as it leaped from out the belly of the furnace. He counted them aimlessly, but with an undercurrent of sickening thought running beneath his mind. He had heard some one say that every so many flashes of that light—he could not now

remember the number—meant a man's life. Just about so many times that vicious paw of the beast struck out harmlessly. Then, it caught its prey, devoured him, and went on with its count for the next. From the outside there would be nothing to tell what flash had been the fatal one.

The Dean caught himself wondering if the count were nearly full. Whether this flash or the next one would mean a feast for the man-eating thing whose brain was John Sargent.

"Fuel of the fire," he repeated, recalling Father Huetter's expression. "It is the very thing that Isaiah saw and pictured."

Shuddering, he turned away from the sight of the mill and looked up over the line of the hills to the cold, calm stars above. The great northern constellations, cut clean and sharp in the frosty air, stood ranked about the Pole-star like bolt heads of white steel in the roof of heaven.

As his eye roamed from star to star, he was struck—as though he had never before thought of it—by the enormity of God's universe. Thousands, nay millions of suns out there in the unlimned spaces, all feeding light and life to millions upon millions of unseen, unreckoned worlds!

Then he remembered that he was looking at only a patch of the sky. The cold, dispassionate immensity of it all fell upon him and seemed to crush him to the littleness of nothing.

"Dear God!" he breathed out his simple, boy-like wonder and adoration, "Dear God, what a parish You have! Is it not an impertinence to ask You to think of this pin-point in it?"

The telephone rang out a hurried, frightened call. There was a human, frantic note in the ring that ran through the house like a shriek. The Dean dropped the curtain and hastened out into the hall.

Down in the great die room of his plant John Sargent was putting on pressure. Watch in hand, he stood in the centre of the room driving the four great trip-hammers beyond all limits of safety and endurance—the endurance of even chilled steel.

He was the incarnate, implacable spirit of energy gone mad. Rush! was the one word upon his lips. Speed! was the one

idea that went searing through his brain. To push those hydraulic hammers to the very last ounce of their ten-ton strokes; to give them no rest, no respite; to be ever at them, goading them, harrying them up to the limit, and over the limit of their power; this had become an obsession with John Sargent.

Now a hydraulic hammer is the most sullen machine that a man ever attempts to drive. It has no sympathy with useful work. It will not spring to its work with that readiness and good-will that seems to make so many engines almost human to the touch. It seems to know that the primary business of its mighty blows is a business of destruction. Privately it seems to resent doing any work but that of destruction. But a canny man, who is beyond fear and nervousness, and who has a hand of steel, can make a hammer do marvels. A nervous, frightened man, a man who has lost the touch, cannot make the hammer hit the block true once in twenty strokes. The right man can make it punch a perfect eye in the smallest needle, not once but a thousand times in succession.

The four hammers that John Sargent timed were in a vile temper. Any man with an ear to hear what a machine means could have sensed the sullen roar of the hydraulic as it pulled away from the block, tearing at its own vitals in the roof of the room. And every down stroke had the thud of a vicious, murderous kick.

But John Sargent was not listening to the humor of machines. He had eight machines under his eye. Four of them were costly, beautiful wonders of their kind, things of steel and electric current and the laws of water under pressure. There need be no limit to the work of these four machines, if only he could get the other four machines to go with them.

The other four machines were things of bones and blood and a little flesh, and their motive power was vaguely called a soul. They were not wonders. They were common things, and they were not lovely. Neither were they costly.

The latter four machines said that the former four machines could not be driven beyond fifty strokes to the minute.

"You lie and you shirk," said John Sargent. "The hydraulics will go as fast as your clumsy hands will feed and clear them."

Their hands were not clumsy. They were clever and deft and true: otherwise, they would not have remained on the arms to which they belonged.

But the machines did not answer. They knew that thirty-five strokes to the minute was fair work. At that rate a man had about a second and a half in which to yank a stamped piece of metal out from under the die as it rose and jam in another piece for it to fall upon. And the metal must be placed on the block with hair-breadth precision.

The men had been speeded up to fifty strokes without a murmur, while their counterparts, the other four machines, roared and groaned and fought above them.

Beyond that the men said the speed could not go. They did not say that *they* could not do it. They said it could not be done. For, though they were cheap, they knew that at their craft four better men than they did not live.

So John Sargent stood, watch in hand, to prove that they were liars. Slowly, cautiously, as John Sargent raised his hand, a man up in the roof of the room threw in switches to feed more current to the whining motors. That man up there believed that the extra pull would inevitably tear one of the hammers from its hold and send it crashing down, himself with it, to ruin. But he went on steadily applying the greater current. The men below the machines had not the slightest doubt that one of the four hammers would crack under the strain and come down to kill him or one of his three fellows. But they went on with their lightning-like cunning, snatching the cut metal from the die with the left hand and flicking the new piece into place with the right.

For five minutes the strokes went on up steadily, gaining one stroke to the minute; the human machines automatically tuning themselves up to the new speeds.

At fifty-five the gain was stopped, while the motors reeled and staggered trying to accustom themselves to the new load.

But John Sargent raised his hand higher, rose upon his toes as though to push the motors, and stamped his foot. And the motors staggered on, on up to where the speed was clearly above sixty!

He was a man maddened, possessed, with the feeling that by his very will he could drive things beyond their physical

limits. And things, even such things as hydraulic hammers, lent themselves to his madness.

Had those machines been anything but the sullen, unaccountable power hammers that they were, one of them would have broken away somewhere. But no. Somehow, in the gloomy, vicious spirit that abides in all their kind, they seemed to take a decision. And they went on, striking beautifully and perfectly to the new time.

John Sargent dropped his hand, snapped his watch, and glowered around in triumph at the four cheap machines on the ground. He had set the pace for them, and his four costly, dependable machines would see that they kept it.

The men could not spare him a look or a thought. They could only speculate impersonally on the problem of how long it would be, at this speed, before one of them must lose his right hand—the left was never in danger.

Sargent hurried from that room and down through the next, where the gaunt white torsos of men stripped to the waist gleamed under the white of the electric glare above and blistered over the whiter glare of the running metal which they puddled in the molds.

Men everywhere looked furtively at him and shrank away instinctively. He could feel it. They were afraid of him. Not physically. There was nothing of that sort in their looks.

But Sargent did not stop to analyze them or their feelings. He was on his way to the furnace room. It was the biggest and most directly expensive of all the units of his mill. And into it, since that day when he had come to Milton to take back his mill from the control of the Governor and to fight his enemies, he had thrown the greatest part of his energy and driving power. Here among the furnaces was the thumping heart of his great plant. And here, sleepless, baggy-eyed, furious, he had fought to clip a little off the time of every operation, to crowd a little more metal into every furnace.

And he had succeeded. There was no doubt of that. He had practically doubled the enormous normal output of his mill. He had cut corners everywhere. And money was pouring back to him: real, hard money that would put him where he could fight the world. A few weeks more of this and he would have knocked the market from under the Inter-

national. He would deal that inflated and top-heavy combine a blow from which it would never recover. Then he could turn and deal with the other enemies whom he had marked.

But he was not yet satisfied with that furnace room. It had done much, but it could do more. The momentum of his driving frenzy of the past weeks would not let him stop. He refused to know when he had come to the last possible measure of work and power in that room.

The furnace room is at once the heart, the stomach, and the nerve centre of every iron milling plant. The whole plant is driven, nourished, and controlled from here. Here the tension upon every man, however unimportant his work may seem, is heart-breaking. Speed is the dominating factor in every operation, while the loss or the saving of thousands of dollars worth of material may turn upon a judgment that must be arrived at, given, and acted upon all in the winking of an eye.

Sargent stamping into the room seemed to send a galvanic spark into every man and thing in it. Men who were sulky, and who always worked more deliberately when they found other bosses eyeing them, found themselves jumping to their work when Sargent came near. Afterward they cursed themselves for what they thought was their servility. They were wrong. John Sargent had always had a dynamic power over men and machines. He had always been able to get more out of them than any other man could. And in these weeks, when the whole overweening force of his will had been set to drive them, his power over things, animate and inanimate, that worked for him had become almost uncanny.

He climbed a ladder and began walking the runways above the furnaces. From here he could dominate and throw his will behind every man and every operation in the room. Men leaped at their tasks without stopping to wonder why they did so. The giant cranes picked up their loads and swung them around the room swiftly and surely. The great buckets with their tons of seething, bubbling metal came flaring up out of the furnaces, shooting their flare of light up into the open sky, and went hurrying out to the molders. Here was John Sargent in the heart of his kingdom. He gloated in the hot, panting, sulphurous breath of it all.

But it was not enough. Machines that worked so, could work more. Men who went at that gait could be driven a little faster.

Seven men with seven wheelbarrows made a chain to wheel slugs of raw iron to a furnace that had just been cleaned out. Officially these seven were not men. The Milton Machinery Company knew them solely by the numbers from F384 to F390. Colloquially they were seven "Hunks". Of all the things that worked for John Sargent these were the cheapest. It cost absolutely nothing to replace one, or a dozen, of them.

They wheeled their loads straight across the room at a height of thirty feet from the floor on a narrow iron bridge that had no guard or rail of any kind. They went back with the empty barrow by another and longer route.

About midway under their bridge, but a little to the left of it, stood the largest furnace in the room. Six times in twenty-four hours the great open bucket came up out of the furnace, carrying eight tons of stewing, sputtering iron. It swung up past the bridge, clearing it only by inches, on up nearly to the roof. There the "traveler" caught it and rushed it out to the other room.

The seven did not appear to have caught the spark that John Sargent's will threw into the room. They worked well, but stolidly, woodenly, a way that did not please him. Scowling, he crossed over and stood above the empty furnace where the seven came with their loads.

The change was instant. The seven shook themselves out of their woodenness and came charging across with their barrows as though he yanked them on a wire. That was right. That was the way he wanted to see things work. F386, a tow-haired, undergrown boy, fresh from the Carpathian mountains, ran on to the little bridge pushing four hundred pounds of iron ahead of him. Perhaps F386 did not notice that the bucket swung up out of the furnace beneath just as he came upon the bridge. Perhaps he did notice it, but thought he could cross before it came up dangerously near the bridge. It is not important. Could he have crossed safely if John Sargent had not yelled? It is possible. But it is not important. John Sargent yelled: "Come on, Hunk!"

F386 did not know what John Sargent said. He stopped, or tried to. The loaded barrow dragged him along. He could not think to let go of it. The wheel of the barrow ran off the bridge. The barrow toppled over and fell, to the right. In falling, it turned and one of its handles kicked F386 in the chest.

F386 toppled and fell off the bridge—to the *left*. The bucket was directly underneath on that side.

The barrow clanged down on the floor. The bucket sputtering and fuming, went on up. Some man stopped the electric winder that was raising the bucket. The bucket hung quiet in mid-air. John Sargent stood quiet, rubbing the line of his lips with his finger. One man ran to a telephone. Every other man in the room stood in whatever attitude he had been in at the moment the thing happened. A full minute passed—nearly two minutes, a long hard-breathing time. No man moved.

Suddenly John Sargent dashed his hand down from his lips, shook himself loose from the thing that had held him, and shouted:

"Who stopped that winder? Run that bucket out to the molds."

You see, John Sargent was not really sane at this time.

No man moved to obey. The chain that had been wheeling iron stood in its tracks where the broken link had left it. Men down on the floor of the room looked at the barrow where it lay, looked up at John Sargent, looked up at what swung in the air.

Again and again Sargent bellowed his command down to the men near the winder to start it. He called them by name to do it and when they stood motionless he shouted down that they were then and there discharged.

Then he ran down the ladder and started for the hoister, to set it in motion himself. But they would not let him. They crowded around and kept him away from it. Finally two strong men sat him down upon a bench and held him there, impotent, and speechless with rage.

Five—ten minutes passed. What were the men waiting for? Leadership. They did not know what should be done.

In the end, old Peter Choyniski solved the matter. He stepped to the hoister and slowly let the bucket down till it ran upon a second "traveler" that went out through the end of the room and out over the river. Then he stopped and waited.

Dean Driscoll came striding into the room. Jim Heffernan met him near the door.

"It was no use calling you," Heffernan explained. "But I didn't right know what I was doing, Father. A Hunk fell into the bucket," he went on, looking up, "and he—you see—*there's nothing left.*"

Old Peter Choyniski went on with his business. He set the "traveler" into a slow motion. By a common impulse every man in the room followed down to the end of the room, where the great doors swung open upon the bulkhead and the broad, quiet pond of the river above the dam.

Every man except one: John Sargent sat where they had left him, forgotten.

He saw the crowd of men out upon the bulkhead. He saw the bucket move out to the end of the "traveler" frame, well over the water. He saw the bucket lowered, saw its mighty jaws unlocked, saw its load slip down to the water. A great pillar of steam shot up from the icy water. He saw Father Driscoll kneel on the stones of the bulkhead, saw all but a few of the men doing the same. He got up, shivering, rubbing his lips; and went up to his office.

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

*Havana, Cuba.*

# Analecta.

## SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio De Indulgentiis.)

### I.

ORATIO PRO PACE A SSMO D. N. PROPOSITA INDULGENTIA CCC DIERUM DITATUR.

*Die 21 ianuarii 1915*

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adsessori S. O. impertita, benigne concedere dignatus est, ut fideles, corde saltem contrito recitantes orationem per decretum d. d. 10 ianuarii 1915, ad pacem implorandam in praesenti acerbissimo Nationum conflictu, a Sanctitate Sua propositam, indulgentiam trecentorum dierum, defunctis quoque applicabilem, quoties id egerint, consequi valeant. Praesenti perdurantibus memoratis rerum adiunctis valituro. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, Archiep. Ephesinus, *Adsessor.*

### II.

TRIBUITUR ALTARIS PRIVILEGIUM PRO MISSIS CELEBRATIS IN SUFFRAGIUM EORUM QUI, PRAESENTI BELLO PEREMPTI, IN PURGATORIO DETINENTUR.

*Die 28 ianuarii 1915.*

Ssmus D. N. D. Benedictus div. prov. Pp. XV, ardenti iugiter caritatis studio permotus erga eos, qui, vita functi, iustas

luunt poenas in Purgatorio degentes, in audientia R. P. D. Adsessori S. Officii impertita, benigne concedere dignatus est, ut Missae omnes, quas a quocumque sacerdote in suffragium animarum illorum, qui in praesenti exitiali bello ceciderunt et cadent, celebrari contigerit, ita illis suffragari possint, ac si in altari privilegiato celebratae fuissent. Praesenti hoc decurrente anno valituro, absque ulla Brevis expeditione. Contrariis quisbuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, Archiep. Ephesinus, *Adsessor.*

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III.

DEROGATUR A QUADAM CLAUSULA IN FAVOREM SACERDOTUM PIA OBIECTA BENEDICENTIUM TEMPORE BELLI.

*Die 4 februarii 1915*

Ssmus D. N. D. Benedictus div. prov. Pp. XV. in audientia R. P. D. Adsessori S. Officii impertita, benigne indulsit, ut sacerdotes quilibet, sive saeculares sive regulares, qui ab apostolica Sede, directe aut indirecte, facultatem obtinuerunt pia obiecta benedicendi cum indulgentiarum applicatione, et s. ministerium exercent apud milites nationum, hoc tempore, bello contendentium, vel quomodolibet inter eos versantur, non teneantur clausula quae apponi solet: " de consensu Ordinarii loci in quo facultas exercetur ". Praesenti valituro hac eadem rerum conditione perdurante. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, Archiep. Ephesinus, *Adsessor.*

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## SACRA CONGREGATIO RITUUM.

DUBIA.

A sacra Rituum Congregatione sequentium dubiorum solutio reverenter expostulata fuit; nimirum:

I. Si Festum Circumcisionis D. N. I. C. sit titulare alicuius Ecclesiae vel Instituti et recolendum sub ritu duplici primae

classis cum octava, diebus 2, 3 et 4 ianuarii in quibus fit de die infra octavam cum secunda oratione de simplici; et die 7 ianuarii in qua agitur de secunda die infra octavam Epiphaniae cum commemoratione de octava Circumcisionis, quaenam erit tertia oratio dicenda in Missa?

II. Rituale Romanum, edit. typ., tit. IV, cap. II, ubi describitur ordo administrandi sacram communionem communicandis tam extra missam quam ante vel post ipsam, atque etiam intra Missam, ad n. 11 haec habet: " Sacerdos porrigit communicandis Eucharistiam incipiens a ministris altaris, si velint communicare ". Item in decreto n. 1074, *Galliarum,* 13 iulii 1658, in proposito dubio: " An in communione intra missam prius ministrandum sit Ssmum Eucharistiae sacramentum ministro missae inservienti quam monialibus vel ceteris ibidem praesentibus? " S. R. C. responderi mandavit: " In casu praedicto ministrum sacrificii non ratione praeeminentiae, sed ministerii, praeferendum esse ceteris quamvis dignioribus ".

Unde quaeritur: " An vox minister altaris vel sacrificii in his et similibus documentis S. R. C. restringenda sit exclusive ad ministros iam in ordinibus minoribus constitutos vel saltem tonsuratos, an potius voce ministri intelligendi sint omnes quicumque seu laici seu clerici qui missae inserviunt? "

Et sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus sedulo perpensis, enunciatis quaestionibus ita respondendum censuit:

Ad I. In casu, tertia oratio erit de Spiritu Sancto.

Ad II. Nomine ministri altaris vel sacrificii missae venit quilibet clericus vel laicus, missae ad altare inserviens, qui praeferendus est ceteris in distributione sacrae Synaxeos; cauto tamen, ut laico inservienti praeferantur clerici, et clericis minoris ordinis alii in maiori ordine constituti, aut personae quae superiori polleant dignitate liturgice attendenda per se (uti regum) vel per accidens (uti sponsorum in missa pro benedicendis nuptiis).

Atque ita rescripsit ac declaravit. Die 30 ianuarii 1915.

SCIPIO CARD. TECCHI, S. R. C., *Pro-Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

## SACRA POENITENTIARIA APOSTOLICA.

### Declaratio de Absolutione impertienda Militibus ad praelium vocatis.

Proposito huic sacrae Poenitentiariae dubio:

"An liceat milites ad praelium vocatos, antequam ad sacram Communionem admittantur, absolvere generali formula, seu communi absolutione, sine praecedente confessione, quando tantus est eorum numerus, ut singuli audiri nequeant, doloris actu debite emisso?" eadem sacra Poenitentiaria, mature consideratis expositis, benigne sic annuente sanctissimo Domino nostro Benedicto Papa XV, respondendum esse censuit:

"Affirmative. Nihil vero obstare quominus sic absoluti in praefatis adiunctis ad sacram Eucharistiam suscipiendam admittantur. Ne omittant vero cappellani militum, data opportunitate, eos docere absolutionem sic impertiendam non esse profuturam, nisi rite dispositi fuerint, iisdemque obligationem manere integram confessionem suo tempore peragendi, si periculum evaserint".

Contrariis quibuscumque non obstantibus.

Datum Romae in sacra Poenitentiaria, die 6 februarii 1915.

Carolus Perosi, *S. P. Regens.*
Iosephus Palica, *S. P. Secretarius.*

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## SECRETARIA STATUS.

### Epistola ad Iacobum card. Gibbons, archiepiscopum baltimorensem, ad Ioannem M. card. Farley, neo-eboracensem archiepiscopum, ad Gulielmum card. O'Connell, archiepiscopum bostoniensem, et ad Ludovicum N. card. Bégin, quebecensem archiepiscopum, de tuendo ac promovendo opere a Sancta Iesu Infantia nuncupato.

Emo e Revmo Sig. Mio Ossmo,

Monsignor de Teil, direttore generale dell'Opera della santa Infanzia, e Monsignor Tiberghien, di ritorno dagli Stati Uniti d'America e dal Canadà, hanno riferito al Santo Padre che l'Eminenza Vostra e molti Vescovi Americani, ai quali essi hanno fatto visita nel recente loro viaggio, si sono mostrati sommamente propensi a favorire del loro efficace patrocinio

l'Opera suddetta, in sommo grado benemerita dei fanciulli e dei giovanetti avvolti tuttora nelle tenebre del paganesimo.

L'apprendere tale notizia è stato di grande conforto per Sua Santità, la Quale, continuando alla pia Istituzione quelle paterna benevolenza di cui le fu largo il Suo immediato Predecessore di santa memoria, non ha omesso di manifestare il Suo vivo e formale desiderio che l'Associazione della santa Infanzia si stabilisca in tutte le scuole ed in tutti i collegi degli Stati Uniti e del Canadà, ravvisando tale Istituzione non soltanto giovevolissima per aiutare i Missionari a far conoscere Nostro Signore a tanti milioni di fanciulli e giovanetti pagani, ma anche utilissima per la sana e morale educazione della gioventù cattolica.

Non potrebbe, tuttavia, un'Opera cosi vantaggiosa esercitare la sua salutare azione senza l'aiuto dei buoni; e poichè le attuali gravissime condizioni europee hanno fatto inaridire quella fonte di sussidi che prima scaturiva anche dalla carità dei cattolici d'Europa, l'Opera della santa Infanzia oggi più che mai sente la necessità che l'America continui a mostrare, come per il passato, la sua larghezza e generosità verso di essa, e che inoltre voglia supplire caritatevolmente alla mancanza delle consuete risorse europee.

L'augusto Pontefice nutre fiducia che il valido e prezioso appoggio dell'Eminenza Vostra e dei Vescovi sarà assecondato non solo dal clero e dai cattolici, ma anche, e soprattutto, dai maestri e dalle maestre, nel cui zelo e nella cui cristiana carità Egli molto confida.

Ed affinchè il Suo desiderio sia coronato di felice e consolante successo, l'augusto Pontefice invoca su tutti l'abbondanza dei celesti aiuti, impartendo all'Eminenza Vostra, ai Vescovi, al clero e ai fedeli delle rispettive diocesi, nonchè ai maestri, alle maestre ed a tutti coloro che coopereranno a vantaggio dell'Opera della santa Infanzia, una speciale apostolica benedizione.

Tornami, poi, vivamente gradito il potermi valere della presente occasione per baciarle umilissimamente le mani e raffermarmi con sensi di profonda venerazione.

dell'Eminenza Vostra

umo devmo obbmo servitor vero

P. CARD. GASPARRI.

## ROMAN CURIA.

### OFFICIAL LIST OF PONTIFICAL APPOINTMENTS.

*12 November, 1914:* Mr. August Leo Kenny, of the Diocese of Melbourne, made Privy Chamberlain of Cape and Sword, supernumerary.

*10 December:* Mr. Louis Carberry Ritchie, of the Archdiocese of Philadelphia, made Privy Chamberlain of Cape and Sword, supernumerary.

*20 December:* Monsignors William V. Nolan and Emmanuel A. Bouska, both of the Diocese of Sioux Falls, made Domestic Prelates.

*22 December:* Monsignor Joseph Aloysius Delaney, of the Diocese of Albany, made Privy Chamberlain, supernumerary.

*22 December:* Messrs. Charles James Scott Spedding and Leonard Lindsay, of the Archdiocese of Westminster, made Privy Chamberlain of Cape and Sword, supernumerary.

*30 December:* Mr. Edward Marzo, Choirmaster, New York City, made Knight of the Order of St. Sylvester.

*31 December:* Monsignors Bernard J. Mulligan and Thaddeus Hogan, both of the Diocese of Trenton, made Domestic Prelates.

*5 January, 1915:* Monsignors William H. Mahony and James G. Hackett, both of the Diocese of Auckland, New Zealand, made Domestic Prelates.

*17 January:* Monsignor Stephen Walsh, Vicar General of the Diocese of Pittsburgh, and Monsignors H. Joseph Goebel, John S. Gorzynsky, Andrew A. Lambing, Cornelius A. McDermott, and William Cunningham, of the same Diocese, made Domestic Prelates.

*19 January:* Count Joseph Charles Moore, of the Archdiocese of Westminster, made Privy Chamberlain of Cape and Sword, supernumerary.

*21 January:* Monsignor Patrick McAlpine, Vicar General of the Archdiocese of Tuam, made Domestic Prelate.

*21 January:* The Hon. Thomas Hughes, Member of the Australian Senate, made Knight Commander of the Order of St. Gregory the Great.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF HOLY OFFICE: 1. Indulgence of three hundred days, applicable to the holy souls, is attached to the prayer for peace proposed by Pope Benedict XV.

2. All Masses said for those who have already been slain and those who may later fall in the present war, and who are suffering in purgatory, enjoy the benefit of the "privileged altar".

3. The clause "de consensu Ordinarii loci in quo facultas exercetur", is suspended, so far as the blessing of articles of devotion is concerned, during the war, for all priests who are ministering to the troops or who are in any way brought into contact with the soldiers of the nations at war.

S. CONGREGATION OF RITES answers (a) that the third prayer is to be "de Spiritu Sancto", under given circumstances, on certain days within the octave of the Circumcision; (b) defines the order of precedence to be followed in distributing Holy Communion, when among the "ministers of the altar or of the Mass" there are laymen and different ranks of the clergy.

S. APOSTOLIC PENITENTIARY declares that general absolution, without any preceding confession, may be given to the troops called to battle, when the number of the soldiers is so great that each cannot be heard, and when the act of contrition has been duly said. There is nothing to prevent soldiers thus absolved from receiving Holy Communion. The chaplain should, as opportunity offers, tell the soldiers that absolution of this kind is of avail only when the recipients have the proper dispositions, and that they are bound to make a complete confession later on, if they survive the engagement.

PAPAL SECRETARY OF STATE writes to Cardinals Gibbons, Farley and O'Connell, and to Cardinal Bégin of Quebec, to thank their Eminences for their interest in promoting the work of the Holy Childhood.

ROMAN CURIA announces officially the recent papal appointments.

## CATHOLICITY AND CITY LIFE.

### A Reply to "Sacerdos".

To the Editor, THE ECCLESIASTICAL REVIEW.

The article entitled "What is the Outlook for the Growth of Catholicity in Our Large Cities?" which appeared in the January number of THE ECCLESIASTICAL REVIEW, is open to very serious objection on two scores (either of which would be quite enough to upset Sacerdos's theory), to wit: as a matter of fact, and as a matter of principle. And the latter is by far the more serious of the two.

It is questionable as a matter of fact because, despite the ten years of diligent study given the problem by Sacerdos and his household, his data are not at all sufficient to substantiate his assertion. It is objectionable as a matter of principle because it virtually impugns the Catholicity and the Holiness of the Church of Christ; in fact, it ignores her spiritual side altogether. Both of these points I hope to make clear.

The gist of Sacerdos's article is that Catholicity and city life are utterly incompatible—character, the grace of God, the Catholicity of the Church, her holiness, etc., to the contrary notwithstanding. That is not exactly the way the writer puts it, but that is what it amounts to practically. You have only to read Sacerdos's own words to find that I am doing him no injustice. Here is what he has to say for himself: "This article aims at supporting a theory that life in a large city *invariably and inevitably tends to undermine the faith*".[1] Again: "We go so far as to say that *there are no city Catholics*;[2] that a population of city Catholics left for three or four generations without any recruits whatever from country districts would certainly be in the last stages of irreligion and indifference; that, for the most part, the splendid examples of piety and practice which we witness in our city parishes, if examined one by one, will be found to be of people who either come from the country themselves or of the children of those

[1] The italics are Sacerdos's own. Here he says "*tends* to undermine". Further on he says plainly enough that it not only *tends* to undermine the faith, but likewise *actually—invariably and inevitably*—does undermine it in two or three generations.

[2] Italics Sacerdos's own.

who come from the country districts; and generally that the faith and piety of a Catholic residing or brought up in a large city are in proportion to the degree in which the country spirit has been operative in the home in which he was reared".

We confess to a certain hesitancy in taking issue with such a sensible and judicious man as Sacerdos; and that, too, on a subject to which he has devoted long years of exhaustive research. But it is precisely because he *is* a man of sense and judgment that we presume to make a few comments on his article and ask a few pertinent questions. Perhaps even that much will seem presumptuous at first blush; but on sober second thought we feel sure the audience will vote us justified.

For there is a vast deal more in this article than appears on the surface; and a vast deal more than its author ever intended. It is not merely a question of ways and means to foster the numerical growth of the Church. It reaches far beyond that and strikes at the very roots of Catholicity itself—at the very nature and essence of the Church. Undoubtedly nothing was further from the writer's own mind. Had he foreseen the natural inferences that would be drawn from his article, we are satisfied he would never have penned it; or, at least, he would have modified his statements very considerably.

We have been told that a portion of the Protestant press has been making capital out of the article. No wonder. Protestants must take it, quite naturally, as an admission of the Church's inefficiency coming from one of the Church's own representatives—as an avowal that the Catholic Church, like paganism in the day of its decay, can hope to survive only in the breasts of countrymen or their city-bred children for one or two—at most three—generations; that, when the country atmosphere and country manners and country way of thinking have been sloughed off, Catholicity will soon follow in their wake. This then is our apology for questioning the soundness of Sacerdos's theory—the vital principles involved. So far as the statistics of the subject are concerned, while we have some to show, we candidly admit that we are not in Sacerdos's class at all. But for the matter of principle no statistics are needed; only a smattering of logic and a wee bit of common sense and an elementary knowledge of the nature and

attributes of Christ's Church. So, presuming on our possession of these few qualifications, we are conceited enough to consider our authority regarding the question of principle, every whit as good as that of Sacerdos's.

Had the reverend theorist contented himself with giving it out as his modest view that, as a result of his ten years of investigation, he was forced to the conclusion that, taken all in all, Catholicity thrives better far in country districts than in large cities, because of the greater dangers to the faith in the cities, no one, assuredly, would find any fault with him, provided he had the figures to prove his contention. At all events there would be nothing heterodox in his statement. But such a moderate, temperate expression of opinion evidently did not satisfy him. No half-way measures, nor half-statements, nor tentative statements, nor mild suggestions, for this doughty knight. Like the dauntless paladins of old, he sallies forth armed cap-à-pie, prepared for anyone who cares to try lances with him to prove the justice of his cause. He gives out his *ipse dixit,* not as a well-founded opinion, or even as something very highly probable, but as an absolutely proved scientific conclusion from which there is no possibility of escape. Aye, more; he utters it with the assurance of the Holy Father himself pronouncing *ex cathedra* on a matter of faith or morals. It is no mere statement that Catholicity does not thrive so well in the large city as it does in the country. It is a dogmatic dictum that, save for the periodical infusion of country blood, Catholicity does not thrive at all in the large city ("*there are no city Catholics*"), and furthermore, that if left to itself, to its own resources, unaided by the country districts, it must inevitably die out in three or four generations.

Go back and re-read the quotations we have given from him and see if this is not literally true. "Life in a large city *invariably and inevitably tends to undermine the faith. . . . There are no city Catholics.* . . . Faith and piety . . . are in proportion to the degree in which the country spirit has been operative in the home in which he was reared". And again: "No matter how fervent be the father and mother who take up their abode in a large city, their grandchildren, or at the very furthest their great-grandchildren, *will certainly be lost*

*to the faith*".[3] So you see it is no mere theory with him at all, but something akin to a dogma of faith, or at the very least a truth as well-established and as unquestionable as any mathematical axiom. It is to him a rule practically without exception. "*Invariably, inevitably, certainly*" are his favorite adverbs.

True, he does mention that "all calculations on moral conditions have exceptions—exceptions prove the rule—and we therefore are prepared to hear of cases which would be exceptions to the above statement". But in making this admission he is utterly inconsistent with himself. "Invariably", "inevitably", "certainly"—and exceptions—do not go together at all. He should drop either the one or the other. If his rule admits of exceptions, it is not an *invariable* and an *inevitable* rule. To our limited experience, it seems there are so very many "exceptions" that there is no room left for his "rule".

It should scarcely be necessary to remind a priest that in matters in which the free will of man and the grace of God are the chief factors, one cannot afford to make sweeping generalizations or predictions having the force of mathematical conclusions. To assert that all men in the same conditions or circumstances will act in precisely the same way is sheer fatalism (and also sheer folly). It is tantamount to a denial of grace and free will. Yet Sacerdos says unhesitatingly that "no matter how fervent the father and mother who take up their abode in a large city, their grandchildren, or at the very furthest their great-grandchildren, *will certainly be lost to the faith*." "It is not a case where some improve and some deteriorate. There is no class of people, no system of training, no conditions of life, which seem proof against this inevitable result." That is surely a tremendous and a blood-curdling statement, and a man ought to think a long while, and ought to be mighty sure of his ground, before making it. Sacerdos may reply that he *has* thought of it a long while, that it is the result of ten years of thinking for him.

We said, in beginning this paper, that the article of Sacerdos is liable to two serious indictments—the one a matter of

[3] Italics ours.

fact, the other a matter of principle. Anent the first indictment it was stated that, notwithstanding the earnest study given the subject for ten years by the writer and his assistants, their data are not at all sufficient to make out their case. No one, of course, will doubt for a moment that Sacerdos and his staff were thoroughly honest in making their induction and—so far as is possible under the circumstances—impartial. Still we all know that when a man starts out with a hobby or a pet theory it is generally easy enough for him to find facts sufficient to prove it to his own complete satisfaction. With the very best intentions in the world, he is apt to be unconsciously biased; to see clearly only what will bolster up his own side and overlook, or have only half an eye for, what is hostile to it. And what is proof conclusive for him may mean very little to the impartial, disinterested outsider.

But even granting that his induction was made with mathematical exactness, it does not, of itself, prove his point; much less does it give his theory the value which Sacerdos sets upon it—to wit: the value of an article of faith, or at least of a scientific proposition. That astounding lack of information which Sacerdos shows anent fifth and sixth generations of city-bred folks and priestly sons of city-bred parents—may it not be, after all, only the result of a series of unfortunate coincidences?

At any rate, it is simply a question of one man's experience against another's. And in this case one man's experience may be every whit as *good* as another's. It is just a case of offsetting fact by fact. "During ten years of investigation," says Sacerdos, "we have only five or six cases on record of a faithful, devout adult Catholic both of whose parents were born and reared in a large city." Certainly a sweeping and a terrible indictment of city Catholicity. But let him stop off here—in Baltimore—some time, and we will show him plenty of adults whose parents and grandparents and great-grandparents were born and reared in large cities and who, despite that awful handicap, are still thoroughgoing Catholics both in practice and profession. And unfortunately we can tell him of plenty of country folks in different parts of this State who amount to very little from a Catholic standpoint—showing at least that rusticity is not a *sine qua non* of Catholicity.

Yes; there is a goodly number of Catholics here whose parents and grandparents and great-grandparents—and beyond—were born and raised right here. Does Sacerdos mean to say that the same does not hold true—and in an even higher degree—of the age-old cities of Europe? That there are not large numbers of Catholics in Paris, Vienna, Dublin, etc., who can trace their Catholic and their Parisian, or Viennese, ancestry back through more than five or six generations? "We would recommend our readers to ask themselves this question," writes Sacerdos, "'Do I know one priest whose father and mother both were born and reared in a large city?' We think there must be such, but after ten years' inquiry in every quarter, we have never heard of one". He did not inquire in these parts. We have quite a number of them, and we can furnish their names.

No one man's experience, nor twenty men's experience, could ever justify such dogmatic statements as Sacerdos makes. To set up even a good working theory on a matter of this kind (to say nothing of an *ex cathedra* pronouncement) would require the combined efforts of many a corps of experts working in many lands for many ages. In fact it would require the statistics of Christianity in all the large cities of Christendom since the very inception of the Christian religion. If Sacerdos could get the statistics of all the great cities of the Christian world for the past 1850 years or so, and if they proved conclusively that conditions in these big cities for more than eighteen centuries were precisely the same as the conditions which he has found in his own parish, then, and then only, would he be justified in talking or writing on this question with anything like the authority which he assumes.

Has Sacerdos studied this subject back through all the ages of the Christian Church? Is he in a position to assure us that the conditions which he pictures in his own parish have had their parallel in every large parish of every large city since the days of Peter down to the present writing? If not, then, no matter how conscientious, or how true to the facts, his induction may be, it falls infinitely short of the mark, and he has no right to raise it to the rank of a thoroughly demonstrated scientific conclusion.

How would Sacerdos account for the fact that Catholics manage to hold their own numerically—and even increase—year after year in our large cities? Is it always and everywhere due solely to immigration from country places abroad or the influx of Catholics from the rural districts at home? No doubt he would answer—yes. But his mere answer in the affirmative does not suffice. We may very pertinently ask whether he has made an investigation—a thorough, searching investigation—of this important phase of his subject? Has he the statistics to show that there has been a sufficient annual influx of country Catholics into the large cities to make up for the numerous defections which must occur every year, according to his own theory? Is not only the growth and increase, but even *the very ultimate existence,* of the Church in large cities entirely dependent on ever fresh supplies of Catholics from the country districts? For, bear in mind, Sacerdos maintains absolutely, unequivocally, and unflinchingly that, after a few generations, city Catholics will and must be—*certainly* and inevitably—lost to the faith. All that we have to say in reply is: If this be the case, God grant that the rural denizens may increase and multiply far more rapidly than they are doing at present.

The truth is, as I said above, you cannot afford to lay down any fixed and fast rule in matters of this kind where you are dealing, not with inanimate things nor with physical forces, but with reasoning men and women—with beings endowed with free will, and grace to be had for the mere asking. A sensible country pastor observed to the writer only the other day, apropos of Sacerdos's theory, that city life proves death to the faith of some country folks, while country life sometimes kills the faith of city people. It seems to be a rule that works both ways.

The problem is entirely too big and too comprehensive, and too closely connected with the divinity of the Church, to be settled in the comparatively off-hand way in which Sacerdos tries to settle it. We say "comparatively off-hand way" deliberately and designedly, meaning that his ten years' induction, such as he has presented it for our inspection, is altogether inadequate to the matter in hand. And we must say, furthermore, that Sacerdos's manner of proceeding shows very little indeed of the real scientific spirit or method.

Of course we all realize that there are many more dangers to the faith in a large city than there are in a country place; and that, in consequence, it is much harder, as a rule, for the city man to live up to the requirements of his faith than it is for the countryman. It seems almost ridiculous to state such a truism; and every one of us will agree with Sacerdos so far as to admit that weaklings had better remain in the country. The city is no place for them. The rustic is favored in this—that he has fewer distractions and temptations, fewer sources of dissipation; and besides he is generally more of a conservative, more of a stickler for traditions. So long as he goes on in the even tenor of his accustomed way, he may be all right. And, unless his faith is enlightened and deep-rooted, it were better far for him to keep to the even tenor of his way; the lights of a large city might blind him.

However, while it is rather *difficult* for the fourth or fifth (or even the first for that matter) generation of city Catholics to remain thoroughly loyal to the faith of their fathers, *it is by no means impossible,* as Sacerdos openly maintains it is. God's grace is surely given to city and country folks alike. Where more is needed, where temptations more abound, more is given. Besides, there are a few city-bred people gifted with a certain amount of character and will power; and this, together with the help of God's abundant grace, is amply sufficient to enable them to resist the allurements of a large city and to hold fast, in spite of the difficulties which envelop them, to the " faith once delivered to the saints ". And assuredly those who do hold fast to the faith and live up to its precepts, despite the manifold temptations which beset them, deserve far more credit than those who have fewer obstacles to surmount. After all, it is only those who have been tried and found not wanting that count for anything in the sight of either God or men. Does Sacerdos forget the Capitulum which he reads so often in the Common of the office of one martyr: " Beatus vir qui suffert tentationem quoniam cum probatus fuerit accipiet coronam vitae "? If the faith is there, strong, staunch and deep-rooted, it will stand the test—the shock of temptation. If it is so weak and unstable that it succumbs at the first or second shock, well, it did not amount to much to start with, and there is no great loss in the long run.

We asserted that Sacerdos's theory is objectionable, not only as a matter of fact, but also as a matter of principle; and that the latter is by far the more serious objection of the two. And not alone the more serious, but also the more damning objection. It kills the theory outright. Sacerdos's theory is untenable because it is un-Catholic. No number of facts he may have gathered in his ten years of investigation can get around that *supreme* fact. He writes of the Church as though she were at best but a sort of machine. He eliminates all idea of her spirituality, completely ignores her essential Catholicity and her Holiness, the efficacy of divine grace, and the guidance of the Holy Spirit. He talks of the Church in large cities as though he were discussing the outcome of a conflict between two armies which he had just been reviewing, and decides unhesitatingly that one of the two armies (the Church) is sure to be defeated by the other (the large cities). No thought apparently of the all-seeing Eye of God, or His all-powerful Hand directing the destinies of His Church. "It is not a matter of chance where some improve and some deteriorate. There is no class of people, no system of training, no conditions of life which seem proof against this inevitable result. No matter how fervent be the father and mother who take up their abode in a large city, their grandchildren, or at the very furthest their great-grandchildren, *will certainly be lost to the faith*". Does not Sacerdos think, on sober second thought, that the foregoing statement smacks of heresy. Not formal heresy, of course; only material. Is it not a practical denial of the adaptability of the Church to the conditions of city life —and therefore of her catholicity; likewise of her sanctity? If the article of Sacerdos means anything at all, it means that the Catholic Church is a church suited only for countrymen, and absolutely unsuited to cope with the conditions of city life. In brief, the Catholic Church is not catholic at all, and the grace of God is only a catchword.

It is scarcely probable that New York, Boston, and Chicago are very much worse than was imperial Rome. Yet thousands of Romans, and many more thousands from the other big cities of the Roman Empire, gladly laid down their lives for the faith in the days of the persecutions. Is Sacerdos prepared to prove that all of these were rustics or near-rustics?

That comparatively few, if any, could boast of a long Roman or Alexandrian or Lyonese descent? And are there not many well-known families of the Roman nobility to-day whose members are staunch Catholics, notwithstanding the fact that all their forebears were native Romans back as far as the Middle Ages? And what we say of Rome holds equally true of other large European cities.

Why, we may ask, are Catholicity and city life incompatible? Is it because Christ founded His Church for rustics only? If so, then it is most decidedly not a catholic Church. That cannot be the answer; for we all know that the Church was intended for all classes and conditions of life—high and low, slave and free, city and country. Is it because Catholicity is so weak and flimsy and unsubstantial that it is suited only to the simple-minded and the simple-thinking, and vanishes into thin air as soon as its adherents have really opened their eyes to life as it is in the large cities? God forbid that we should put such a poor rating on the grounds or foundations of our faith. They are surely solid and stable enough in themselves to stand the test of the very worst large city in Christendom. Since the fault then lies not in the faith itself, it is clearly only the ill-instructed and the perverse and the weaklings who fall away. But most undoubtedly not all city Catholics are ill-instructed or perverse or weaklings after three or four generations of city life. No; our little experience is that, except in cases of mixed marriages (the most fruitful cause of perversion, as every priest is aware), it is a comparatively small minority that really abandons the faith.

But Sacerdos means that those who "*will certainly be lost to the faith*" either cannot or will not overcome the temptations which beset their faith in a large city. From the absolute, dogmatic way in which he puts it, it looks as though he thinks they *cannot*. As we remarked above, that is sheer fatalism; a virtual denial of man's free will and the power of grace. If he means that they *will not*, it amounts to practically the same thing. It is, according to Sacerdos's manner of viewing it, a fixed law from which there is no possible escape; a decree of fate to which all must perforce submit. It is "invariable, inevitable, certain". "No class of people, no system of training, no conditions of life seem proof against

this inevitable result". Where is there any room left for the action of grace or free will in such a theory as this?

The sanctity of the Church requires that there should be in the Church an abundant supply of grace for every need, amply sufficient means of holiness for all sorts of characters and temperaments, for all classes and conditions of life, and that this grace, or these means of holiness, should prove effective in a large number of cases. Now if the conditions of city life are so antagonistic to the faith, the Church herself should be able to furnish the means of overcoming these difficulties, and the means should attain the desired end in the majority of instances. If such is not the case (and Sacerdos maintains that such is *not* now and *never will be* the case), the Church of Christ is not holy. Such are the corollaries that follow from this highly ingenious theory.

It is an utterly hopeless and pessimistic theory, leaving nothing but gloom and despair in its wake for those who are unfortunate enough to give it any credence. The author of the theory suggests no remedy except the impossible one of trying to make our country Catholics stay in the country. But then, what of the poor city churches? For the author assures us that the fourth or fifth generation of city-bred Catholics "will certainly be lost to the faith". If we get no recruits from the country, then we shall have to close all our city churches in due time. Desperate the thought that all our time and energy are, in a large measure, wasted; that we are in reality but feeders for Protestantism and Agnosticism! Why destroy Catholicity utterly in the cities? If urban Catholicity depends absolutely on rural Catholicity, why try to keep Catholics in the country? Why not bring them to the cities to put fresh life and fresh blood into the city churches before they become livid corpses? How would it do to ship a portion of our city Catholics to the country, let them imbibe the real country spirit, then bring their children back, and when the time comes, send the children of these latter off to ruraldom, etc.? Keep the thing going in a sort of circle or perpetual motion. Or, would it be a better plan to abandon the cities altogether and confine our efforts to the country districts—as the old pagans had to do after Christianity had become the religion of the Empire? And withal, and notwithstanding Sacerdos

and his theory, we are strongly inclined to believe that the old Church will go on pretty much as before, as she has been doing for the past eighteen centuries or more, that there will never be a dearth of Catholics in the large cities, whether there be influxes of rustics or not; that the over-ruling Providence of the Almighty will look out for the large cities as well as for the rural districts; that God's grace will always be given with a lavish hand to enable the city folks to conquer the temptations which assail them, and that the Master whom we serve will not condemn the workers in the city vineyards to have nothing but empty hands to show as the fruit of all their labors and anxieties.

JOHN E. GRAHAM.

*Baltimore, Maryland.*

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**Rejoinder by "Sacerdos" to Four of His Critics.**

To the Editor, THE ECCLESIASTICAL REVIEW.

That four of my clerical brethren have taken the trouble of forwarding a criticism of my article in the January number, is, I trust, an evidence that the subject is receiving some little consideration, and also, perhaps, that it is deserving of very serious consideration. Wide, full, discussion of this question is altogether desirable; but with my present experience I am convinced that such discussions will do a real service only in so far as it promotes a detailed inquiry into the individual facts behind the case. We have already had discussions on it, countless, endless, most of them producing very little fruit. One commentator hopes that my statistics "may be complemented by similar statistics concerning the state of Catholicity, not merely in other cities, but in country districts as well". Precisely the purpose I had in giving those statistics to the press. I regret exceedingly that the four pastors who were good enough to interest themselves in the work did not first inquire into the religious history of every member of their own respective congregations and then give us the result. What we need is not assumptions, conjectures, descriptions of things in general, attempted explanations of decadence of Faith by blaming it all on an act of the legislature, but facts—*the careful study of each individual case on its own merits and history.*

I.

To " Presbyter Cincinnatensis " we are indebted for the one item of information so far contributed. He has told us of two priests whose fathers and mothers were born and reared in a large city. I know of another in Detroit; this swells the list to three. " Presbyter Cincinnatensis " will pardon me for recommending a more searching inquiry into the history of his class mates. I have found similar statements reveal under the microscope an altogether different specimen. A New York priest, being given this question, declared on the first impulse that he could name fifty such priests in New York City alone. When he was pressed for names he failed to produce even one, nor has he yet during the two years that have since elapsed.

Surely there are few priests in the United States who would not favor the division and subdivision of large parishes. We should make greater progress in our present investigation, however, if some one would tell us of a large city where this remedy has been in use for a couple of generations, the Catholic population of said city having received no recruits from country districts during all that time. " Presbyter Cincinnatensis " suggests that if our parish of 1,786 souls (according to the last census), to which three priests are giving their time, were divided into two parishes with one priest each, the alarming facts recorded would never have been in existence. Our negligence may be accountable for the delinquencies of old residents, but since the parish population is constantly changing, our negligence can hardly be responsible for the great majority who happen to be only a short time with us. The statistics furnished by me in the original article seem to indicate a personal acquaintance with all the people. The parish school is as old as the parish; during my ten years administration there has not been one Sunday on which an instruction was not given at all the four Masses; the number of our daily communicants will stand inspection; on Saturdays and eves of first Fridays three of us are kept busy in the confessional; on the eves of great feasts as many as five; we give our attention to fourteen societies—the Holy Name Society, Boys' Sodality, Apostleship of Prayer, Confraternity of Christian Doctrine,

St. Vincent De Paul Conference and the Catholic Truth Society being especially vigorous; I succeed in having three-fourths of the parish families subscribe to a Catholic paper; the parish library and Sunday School library are each the largest in the diocese; converts average twenty-three per year.

II.

I can inform "Rupertus" that I do not "speak of some city in Canada or on the northern frontier country of the States, where early colonization has planted numerous small parishes, composed of the old stock of French Catholic immigrants". There are practically no people of French extraction in our parish, in our city, or in the adjoining districts, and, if he will promise to keep it to himself, I do not mind telling him that ninety per cent of our people pride themselves in their Irish names and Irish blood. Will not "Rupertus" also agree that in mining and lumber districts one rarely finds a good example of a typical country parish?

I have already borne witness to his contention that "the city churches are alive and active in furnishing permanent strongholds of the Faith, in the form of flourishing schools, young men's societies, sodalities, and kindred organizations", and that they "succeed in rallying thousands round the standard of the Holy Name Society, are instrumental in strengthening social organizations, etc." "Rupertus" can now advance this controversy several stages by assuring us that in his parish the most exemplary members of such organizations are they whose fathers and mothers and grandfathers and grandmothers were all people of city rearing. Like "Rupertus", I have witnessed many a youth arriving from the country, where such organizations are practically unknown, become enthusiastic in this form of activity. Now, if the organizations and wholesome influences to be found in cities produce the effect "Rupertus" claims for them, at some future date the son of that young man should be more active and enthusiastic than was his father, and the grandson more so than either. But the reverse is always the case. Thus it is precisely these very organizations which, as "Rupertus" says, "exercise an excellent influence upon public opinion in behalf of Catholicity

and promote every kind of Catholic and philanthropic as well as educational work," like the priesthood and religious communities, depend for their very existence on recruits from country parishes, the priest and religious by Divine dispensation leaving no offspring, the lay apostle in the city leaving no offspring willing or capable, to take up the work they are all one day to lay down. And will the good which this lay apostle does in his surroundings compensate for the spiritual loss to his own posterity? Too often I have seen the son of one who had spent himself for others in danger of becoming the castaway. On the other hand, is it not possible that we overestimate the relative importance of such organizations and movements as factors in the sanctification of souls? Those "permanent strongholds of the Faith which city churches are active in furnishing", no one contends, can take the place of those other and mightier strongholds which God himself has erected and fortified, and which life in modern cities is everywhere undermining and destroying—Christian family life and Christian homes. Only outside the city do these fortresses now remain impregnable. There are members of this congregation whose activity and earnestness in supporting the institutions mentioned above often bring the blush of shame to our cheeks; nevertheless I cannot help thinking that greater works than theirs are being done for God in the quiet sanctuary of many a country home.

Perhaps the following statistics will throw some light on this point. I have kept records for years of sixteen families whose parents neglected the religious training of their children and gave them very little edification in their own practice of religion. The children in all these families aggregated sixty-two; all were sent to Mass as children; all but five or six attended the parish school regularly; all received First Communion and Confirmation and were regular communicants at the ages of thirteen, fourteen and fifteen; they were members of the Children's Choir and Children's Sodalities; more than one of them had taken the first prize in Christian Doctrine. At the age of twenty, only three, out of the sixty-two, went to Mass on Sunday.

III.

Rupertus's contention is that Catholicity *must* thrive in cities *because of* the superiority of attention and advantages which city parishes and city life afford; Father O'Gorman, on the contrary, claims there is a lamentable lack of religious practice in cities, entirely due to the absence of such attention and advantages. "There is not a large city in the world," he declares, "which has a sufficient number of churches. . . . We have not made use of half of the resources at our disposal."

Father O'Gorman is, I understand, a young, zealous, city pastor, and is therefore by position and disposition admirably qualified to render valuable assistance in getting to the bottom of this question. I hope that for the next five years he will make a detailed study of the religious history of his own people and the Catholics of his city; by that time we may expect he shall be heard from again in a valuable contribution to this REVIEW on the subject under consideration. It is to be regretted that the information which he has furnished so far is only general in character.

Most likely our composition lacked clearness, but for some reason or other, Father O'Gorman, it seems to me, has entirely missed its purport. The keynote of my article I tried to sound by saying emphatically, "All we have to say turns on this question—*who are these splendid Catholics in our city parishes?*" Little or no notice of this is taken throughout his criticism. His defence of Munich is, that "University students, professional classes, and higher government employees are more Catholic to-day than they were seventy-five years ago." On what basis are we to assume that these are Catholics whose parents and grandparents were city people? Is it so in the capital of Canada? Is it not more likely that as a result of the development of education in all parts of Germany since 1870 there are more boys from the country taking university courses and looking to professions than there were seventy-five years ago?

The information I gathered regarding European cities was never looked upon as anything more than a certain amount of evidence pointing in the same direction as the facts I had gathered rather copiously at home. One commentator insinu-

ates that I visited "thirteen cities in *presumably* as many weeks". Why this "presumably"? Was I who gave the greater part of ten years to the study of one parish in America likely to suppose that I could know everything about a large European city in a week? There is nothing of which I am so anxious to convince my readers as that none of my observations was superficial. For this reason I shall explain more fully the extent of my European experience. In Rome alone I spent several times thirteen weeks. My visits to both churches, St. Cecilia and the Sacred Heart, were numbered by dozens; I visited systematically every church in Rome, even the smallest and most unnoticed; I watched the attendance at Mass, Sunday after Sunday, and I ask the reader to remark that I made no statement with regard to Rome or any part of it except the *Trastevere*; in this section I knew where the people came from. I witnessed the good work done by the Salesian Fathers in charge of the Sacred Heart. Would Father O'Gorman tell me what proportion of the laity responding to their zealous efforts are children or grandchildren of city-bred people?

Nearly six months in Munich and the country parts of Bavaria, I submit, was long enough to substantiate the statements made in regard to that country. Speaking of conditions in Munich, Father O'Gorman seems to argue as follows:

"A scandalous lack of churches is the primary evil here."

This cause still exists.

Nevertheless a great change has come about; seventy-five years ago, "the professional classes were given up to a shallow religious agnosticism"; to-day the professional classes are much more religious than seventy-five years ago when Munich was a much smaller city.

What has happened meanwhile to effect this reform? An immense increase in the population. Where did they come from? Chiefly from the country districts of Bavaria.

Thanks to this influx a new spirit has been infused into Munich society; its young men of country birth or country parents supply material for an altogether different class of professional men.

Meanwhile there is a scandalous lack of churches, and priests are unable to attend to the people.

We have been in France; all three of us; more than once; two of the staff were educated there, and they have made several visits since. We have seen "the dreary and desolate decadence of Catholicism in many obscure French villages," and have noted that the specific of dividing parishes and increasing attendance has proved an ineffective remedy there. Can any historian tell us exactly just when, if ever, the Faith did flourish in any one of *those particular* country districts? On the other hand, there was a vigorous religious spirit in Brittany and La Vendée before the revolution and it is there still. The piety so evident in Paris is easy to explain. The Paris population is being constantly recruited from every department in France, from Brittany as well as the Department of the Seine. Among these come many excellent religious families or members thereof; these and their children of the next two generations keep the churches in Paris filled, and, along with visitors, compose the large crowds of devout people to be seen at Notre Dame des Victoires and Montmartre. These regular attendants at church the traveler sees; he does not see the hundreds of thousands who never go to Mass. Lyons, because of the peculiarly exclusive and conservative character of its inhabitants, was much more to our purpose; the Catholicity of Lyons, or rather the want of it, reflects the religious state of a city where only a small proportion of its recruits are from the country.

We have all three spent years in country parishes. The records of those people, of their posterity still there, and their posterity in different cities, form no small part of the evidence we have yet to produce.

Into this discussion there is constantly intruding itself a view which we shall only touch in passing, hoping that ere long in the pages of this REVIEW it will receive from some capable hand the fulness of treatment which its importance deserves. I refer to a prevailing disposition among us to try to account in every case for the presence or absence of religious spirit in peoples by attendance or lack of attendance respectively—"attendance" being taken to mean a zealous clergy assisted by all the organizations and institutions they can keep in a flourishing existence. Has not God provided other means as well? Was it the attendance of a numerous clergy that

preserved the Faith in Ireland during the dark ages of persecution? Was it the attendance of a numerous clergy and a multiplication of churches and schools that preserved the Faith in Poland in the decades immediately preceding migration from that country to America? In a country district of Russia 300,000 Catholic Ruthenians have preserved the Faith for two centuries entirely deprived of the attendance of bishops, priests, and religious. Perhaps no other body of clergy attend their people so zealously as the priests of English cities; many of the immigrants from those same cities every Canadian pastor claims are sadly wanting in religious practice. It is not a lack of priests, or religious, or Catholic institutions, that explains the sad indifference manifest in our own old Catholic city of New Orleans. Extraordinary as it appears, in late years men of high repute are actually asking us to accept the announcement that a splendid religious revival is going on in France. When? Immediately following the enforcement of a law closing Catholic schools, expelling all religious, and leaving seminaries unable to supply a sufficient number of secular priests.

The young priest who believes in the unfailing efficiency of attendance is always the one who will do good work in the ministry. He is possessed of energy and determination; he sees many things to do and they must be done. Luke Delmege delivered his first elaborately prepared sermon to a London congregation, "and descended from the pulpit convinced that now at last the conversion of England had really begun."

## IV.

Father Paul's letter seems to be in part a defence of the clergy attending three churches, on whom there was not the slightest intention to reflect. Everyone who has read the January number must realize that the one aim of the article in question was to draw attention to conditions over which priests have not the least control. We have nothing but the highest admiration for Dublin priests, and especially for the work of the Capuchin Fathers of Church Street. Everything we saw and heard was confirmatory of Mr. Begbie's description.

Objection is made to two statements. The first, concerning the proselytizing of children, clearly referred to Dublin in general, and not necessarily to the Church Street district at all. The number is on the authority of a highly respected Dublin priest whose statement was concurred in by another Dublin priest present at the time. Since there was no mention then of publishing this statement, we do not feel free to give his name without his consent.

The second statement, referring to the number attending Mass, was intended to apply *not to all in the district,* but to a *particular class described as "degenerate"*. A want of clearness of expression leaves the statement open to Father Paul's interpretation. But from the general tenor of the paragraph it is evident such interpretation could not have been intended. (1) The three churches, like all in Dublin, are credited with a surprising attendance at Mass. (2) Of those we were speaking about, 39 out of 42, or 93 per cent, proved to be of Dublin origin for generations, as far as the inquiry went. No one supposed for a moment that 93 per cent of those three large congregations were of that origin.

Now the remark as applying to a particular class was made on what we considered good authority—the comparatively small number of such people to be seen at Mass in well-filled churches, and the remarks, casual or otherwise, of priests in that locality. One priest on being asked if those people, seemingly dissipated and utterly negligent of appearances—including the specimen described by Mr. Begbie as, "the dangerous-looking rough"—were practical Catholics, went to Mass regularly, ventured no further answer than, "Well, none of them would wish to die without a priest". Father Paul will admit that there is a number in that district who miss Mass regularly and a number who miss Mass habitually; if in those numbers we should expect to find the somewhat degenerate class, then we are all of one opinion.

Let us take Father Paul's statistics. There are 18,300 people living in one-roomed tenements; allowing 4,000 for young children and invalids, there are left 14,300 people to attend twenty-two Masses, an average of 650 for each Mass. To the best of our recollection this would be a higher attendance than we witnessed. But what about the large number of peo-

ple in those districts not in one-roomed tenements? They also form part of the congregation who assist at Mass in those three churches. Evidently some must be missing Mass. Are they of the class we referred to as degenerate, or others?

Two statements by Father Paul we find difficult to reconcile: "It is not for me to quote statistics for the two parochial churches", and, "Scarcely one person can be found that does not belong to one or other of these religious organizations." This latter statement is made of two churches of which he does not profess to be able to give accurate information.

We trust all this will not distract us from the original argument. The one point we tried to make was that there was a class of people in the Four Courts and Church Street districts careless about their religious duties, and that these would generally be found to be descendants of people in Dublin or some other large city for generations.

For any wrong that may have been done priests or people through our inexcusable but unnoticed inaccuracy of expression we hereby apologize most sincerely.

SACERDOS.

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## ONTARIO'S "SEPARATE" SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The souls of prelates and priests in the United States have been so tried for many years over the school problem that it may be of some slight comfort to them to know somewhat in detail how the matter is handled in the province of Ontario.

There are general laws for the Dominion of Canada, such as laws governing the coining of money, the postal service, the erection and care of lighthouses, etc., but in matters of local concern, each province enjoys a degree of autonomy which, though not equal to that possessed by the individual States of the Union, is sufficiently comprehensive to avoid the evil of "blanket legislation" for districts as far apart and as different in their requirements as Nova Scotia and Saskatchewan.

Subject to the limitations of the "British North America Act" of 1867, the school question is one that each province settles as the need or the sentiment of the province may prompt.

This Act, which is the basis of the confederation of the provinces, whence arose the Dominion of Canada, recognizes the existence of Roman Catholic schools in Ontario and guards them against hostile legislation, as far, at least, as their existence is concerned.

In the first place, the law establishes public schools, from the kindergarten to the school of art, with provisions for the defective, the wayward, and other special classes of children. In these public schools, it is unlawful to require any pupil " to read or study in or from any religious book, or to join in any exercise of devotion or religion, objected to by his parent or guardian ". Subject, however, to the General Regulations, " pupils shall be allowed to receive such religious instruction as their parents or guardians desire ". This provision, it may be remarked in passing, is far ahead of that State enactment which declares that the reading of the (Protestant) Bible shall not be deemed sectarian, or an infringement of the religious liberty of the children.

The public schools are supported by taxes levied on all taxable property and by money grants from the Provincial Treasury. Though the municipal councils, for the sake of fostering some infant industry or for some other equally worthy motive, have the power to exempt property from the ordinary taxes, they are expressly inhibited from remitting taxes levied for educational purposes. All teachers must hold certificates of fitness granted by the competent authority. These certificates may be provisional or for a term of years, or for life, and may be granted only to British subjects.

As for the other schools, the law recognizes three classes, which, to distinguish them from the ordinary schools, are officially known as " Separate Schools ". Thus, upon the application of five heads of families, being colored people, a separate school for colored children will be established, and the same number of heads of families, being Protestants, can secure the establishment of a Protestant school. But, as far as the Protestants are concerned, the law does not permit them to have a confessional school unless the teacher of the local public school is a Roman Catholic; and since, on the other hand, Roman Catholics constitute rather less than twenty per cent of the total population of the province, the conditions

requisite for the establishing of a Protestant school are not often verified. In other words, some eighty per cent of the inhabitants of the province are Protestants with very decided views about religion, and the spirit of the public schools, though supposed to be strictly neutral, is markedly religious and Protestant. As a matter of fact, it has happened more than once that Catholic pupils, forced to attend the public school through lack of a separate school, have openly protested against the teacher's attacks on the Church; and it is with real pleasure we add that the authorities have obliged such teachers to apologize for their remarks. Many such happenings, nevertheless, could not permanently sweeten the atmosphere of the school.

The third class of separate schools consists of those for Roman Catholics. That five Catholic heads of families may secure the establishment of a separate school they must be householders or freeholders. Once established, the school becomes entitled forthwith to its proportionate share of any provincial grant, but loses all claim to moneys raised by municipal taxation for the benefit of the public schools. The Catholic trustees, however, are free to solicit subscriptions from whoever may be inclined to further religious education, and they have a right to the school taxes levied on property owned and tenanted by Catholics as well as to such a part of the school tax paid by a corporation as corresponds to the amount of stock held by Catholics.

If the school is established in a city, the law provides for the election of two trustees from each ward. One-half the trustees retire annually, but as they are eligible for reëlection, it sometimes falls out that there are few changes in the personnel for many years together. Only Roman Catholics may vote for the trustees of a Catholic school. Women, thus far, have neither obtained nor noisily sought any direct voice in Ontario elections of any kind. Yet, who could feel a livelier interest in education than the mothers of the pupils?

The trustees have free access to the public records to secure the names of all Catholics on the assessor's lists, and they can bring about the rectification of any error that they discover in the classification of the taxpayers. Moreover, they fix the rate that their coreligionists must pay for school maintenance,

can raise money by mortgaging school property, and can issue certificates of indebtedness. In this last case, the trustees become individually and collectively liable for the payment of the debt.

Broadly speaking, we are disposed to think that Canadian Catholics show a livelier and more general interest in Catholic primary and grammar schools than do their cousins "on the other side". In Ontario, for example, one does not witness the sad sight of a child of Catholic parents passing by a Catholic grammar school on his way to attend class in a public grammar school. It is true, however, that the curse of mixed marriages and the evil of downright apostacy are not unknown here; and here, as elsewhere, they produce their execrable fruit. In the parish of Our Lady, which is made up almost exclusively of people in modest circumstances, the trustees decided to enlarge one of the school buildings by incurring an interest-bearing debt of nine thousand dollars. The announcement was made on Sunday at the three regular Masses; by Monday evening, more than the required amount had been offered to them in sums of fifty dollars or multiples of the same. By raising the school levy a little, they will be able to pay off the debt in easy instalments. Just here let us remark that the taxes for the separate schools are collected by the public authorities at their own expense and are turned over to the trustees.

All separate schools are subject to inspection by an Inspector who is identified in religion or color, as the case may be, with the schools over which he is placed. The office is appointive. A former teacher with a ripe experience in the class-room is commonly selected for the position. The teachers must hold Government certificates, which are of various grades as in the public schools. The Christian Brothers, the Ladies of Loretto, the School Sisters of Notre Dame, and the diocesan Sisters of St. Joseph are the chief institutes represented in the teaching body, and many efficient secular teachers of both sexes are employed.

The Eudist Sisters of the Good Shepherd in Toronto receive Government aid for the industrial school connected with their monastery. This not being, strictly speaking, a "separate school", is subject to the Inspector of Industrial Schools, who

chances to be not prepossessed in favor of anything Catholic. Toronto is fiercely "Orange" in its religious and political sentiments. The Inspector's report, however, made after a very careful examination of the premises and the work, was laudatory in a high degree. This is as gratifying to us as it is creditable to the self-sacrificing spirit of those devoted women who give their lives to a work which is naturally uninviting if not positively repugnant.

Such is the status, roughly sketched, it is true, of the Catholic schools in Ontario as we write. Will it continue? While it is unbecoming that a "transient"—a mere "outsider"—should dogmatize in a matter of so much importance for the welfare of religion, we should like to intimate, with all due deference to those better qualified to judge, that, to our way of thinking, a more or less discoverable tendency is manifest in the non-Catholic majority to do away with separate schools as far, at least, as Catholic schools are concerned. Each year sees an addition to the conditions under which some of the schools are "recognized". It would almost seem that these conditions are intended to wear out the patience of the separate school teachers to such a degree that they might be tempted to give up the struggle for religious schools. What will be the outcome of all these regulations? Catholics ought to be on the alert and to stand together, for the sake of their schools. It is far easier to prevent a crevasse than it is to stop the break in the levee.

HENRY J. SWIFT, S.J.

*Guelph, Ontario.*

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## ABSOLUTION OF PARENTS WHOSE CHILD ATTENDS PUBLIC SCHOOL.

*Qu.* May a pastor refuse absolution to parents who take their child out of the parish school and send him to the public school? If the child has attended the parish school four or five years after he has received his first Holy Communion, may the pastor still refuse to absolve the parents? Suppose, however, that the parents, knowing the pastor's mind on the subject, go to confession to the assistant, may the assistant absolve them, since he knows that other priests in the same city will absolve them? Finally, may the pastor also refuse to absolve the child who attends public school? And

how is the assistant to act if such a child comes to him? The lack of uniform action among pastors has prompted these questions. Your answer will be eagerly read by an anxious

YOUNG PRIEST.

*Resp.* Our correspondent is not the only "young priest" who is in a position to complain of "lack of uniform action" in the question to which he refers. The general laws of the Church are, however, clear enough, and aim to prevent such an anomalous condition as occurs in the parish referred to. In the first place, where there is danger of loss of faith, and that danger is proximate, both divine law and natural law justify the confessor in refusing absolution both to parents and to children. This is the substance of a very important Instruction on the subject sent 24 September, 1875, by the Congregation of the Holy Office to the Bishops of the United States. The second principle is equally clear. When the danger is remote, or when a danger that in itself may be proximate is rendered remote by the care which the parents or others exercise in offsetting the influence of the school, there are circumstances which justify parents in allowing their children to attend non-Catholic or "mixed" schools. This principle is laid down in an Instruction of the same Holy Office to the Bishops of Switzerland, 26 March, 1866. Lest, however, these principles be wrongly applied, this second Instruction ordains that the final judgment rests with the bishop, who may, when the circumstances justify such action, ordain that Catholic parents send their children to the Catholic school, and not to a sectarian or other non-Catholic school. Where, therefore, such a law exists, Catholic parents who disobey it may be and should be denied absolution. Where, however, the diocesan authority has not promulgated a law of this kind, if it is a clear case of proximate danger of perversion, absolution should be denied by virtue of the natural and divine law to which reference is made above in the first principle. Our contributor will realize that, since the circumstances are different in different localities, no universal legislation can be framed for the case under discussion. Moreover, in the same locality, when there is no diocesan law in the matter, the natural and divine law may apply in the case of one child and not apply at all in the case of other children.

## SOLEMN BLESSING OF WATER ON THE EPIPHANY.

*Qu.* I wish to submit a doubt concerning the long and solemn blessing of water on the feast of the Epiphany. Decree 3730 of 17 May, 1890, states that said formula should *not* be used, and decree 3792 of 30 August, 1892, confirms this decision, and adds that the formula is to be expunged from the Ritual. But in the latest typical edition of the Ritual printed in 1913, the whole blessing is given (page * 199) with the note: "A. S. C. Rituum adprobata die 6 Dec., 1890."

How is this latter insertion to be reconciled with the above mentioned decrees? Apart from the fact that this blessing is given in the Appendix, there is no indication in the Ritual to explain the seeming inconsistency. What do you say?

*Resp.* There is no actual contradiction in the insertion of the proposed form in the Roman Ritual. A distinction, however, between the Greek and Latin rites will explain the matter.

The Greek Church had of old observed on the Epiphany the rite of blessing the baptismal font, the water of which is used to bless the houses of the faithful, just as is done in the Latin Church on Holy Saturday with the water blessed before the Holy Oils are mixed with it. This rite of the Greek Church was at one time introduced with some modifications into parts of Germany and Hungary, where the Greek and Latin Catholics lived in close proximity. The practice was brought to the attention of the S. C. of Rites, which decided that there should be no such blessing of the water on the vigil or the feast of the Epiphany in the Latin Churches, inasmuch as this practice was peculiar to the Greek Church—"utpote omnino proprius Graecae Ecclesiae atque ab indole Latini ritus plane alienus".[1]

Shortly afterward (6 Dec., 1890), however, the S. Congregation of Rites, in order to satisfy the demands of the faithful in the Latin Dioceses, issued a *ritus benedicendi aquam* for the Vigil of the Epiphany.

When two years later the Archbishop of Esztergon (Strigonia) asked the S. Congregation of Rites whether the prohibition of 17 May, 1890, extended to all the dioceses of Latin

[1] 17 May, 1890.

rite, so as to exclude absolutely the use of the Greek rite of blessing the water, and furthermore whether in case of an affirmative answer to this question, it was necessary to expunge the said Greek rite from the (Diocesan) rituals, the Sacred Congregation replied (30 August, 1892): "Affirmative et in Rituali adnotetur abrogatio benedictionis". There was question here therefore of the use of the rite *as practised in the Greek Church,* which had crept into the *diocesan* ritual books of some of the Latin provinces.

Accordingly there is no inconsistency in leaving the said blessing *as revised by the Sacred Congregation for the use of the Latin Church* in the typical edition of the Roman Ritual for 1913.

In summary, the following are the facts:

1. On 17 May, 1890, the blessing which savored of the Greek rite was prohibited.

2. On 6 December, 1890, a special blessing was composed for the Latin Church.

3. On 30 August, 1892, the Archbishop of Esztergom (Strigonia) was told that the rite in his diocesan ritual belonged to the Greek Church and was to be expunged from the ritual of the Latin dioceses.

4. The form found in the typical edition of 1913 is the form composed for the Latin Church, 6 December, 1890.

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## MARRIAGE WITHOUT PARISH PRIEST BEING PRESENT.

Some time ago Father Augustin Lehmkuhl, S.J., discussed in a German periodical the question of the absolute presence of the "Parochus proprius" for the validity of the marriage contract.[1] He instanced a case in which the parties, anxious to be married, are prevented from immediately doing so by some civil impediment, although there exists no law against the union on the part of the Church. Assuming that the civil statutes forbid the marriage under penalty of a heavy fine or imprisonment, what should the parties do if, on the one hand, the circumstances make the marriage urgent in conscience, while on the other no priest is willing to perform the cere-

[1] *Theologisch-Praktische Quartalschrift,* 1914, Heft III.

mony, lest he appear to sanction the violation of the civil law and incur its penalties?

According to the *Ne temere* the presence of the parish priest of the place where the marriage takes place is necessary for the validity of the contract, before the Church. Only in the case of danger of death, where the conscience of the parties is to be quieted or the offspring to be made legitimate, does the decree dispense with the presence of the proper parish priest, so that any priest and two witnesses suffice to validate the marriage. Again, where it is impossible to have the parish priest or the Ordinary or a properly delegated priest, and this condition of things lasts for a month or more, the parties are at liberty to contract a valid marriage without the priest, but in the presence of two witnesses. (See articles VII and VIII of the Decree).

P. Lehmkuhl argues that article VIII may be applied to any case in which the contracting parties cannot obtain a priest to perform the marriage rite, though there may be in the locality no dearth of priests who under ordinary circumstances could act as proper witnesses to marriages recognized before Church and State. He bases his conclusion on a decision of the S. Congregation of Propaganda (24 March, 1909) and again by the S. Congregation of the Sacraments (26 Nov., 1909) which, though never published in the official *Acta Apostolicae Sedis,* is inserted in the Acts of the S. Congregation as addressed to the Ordinary of Breslau, and cited by P. Bucceroni, S.J., in the fourth editions of both his Moral Theology and his Enchiridion (Rome, 1911).

The two decisions, grouped under the heading "Defectus Formae", read as follows:

1. An et sub quibus cautelis annuendum sit, ut oratores matrimonium in facie Ecclesiae contrahere valeant, quamvis civilem ritum implere nequeant?

2. Quaenam dispensatio circa matrimonii celebrandi formam concedenda sit, cum, ratione civilis legis, parochus matrimonio assistere non possit?

Ad I. R. Parochus catholicus constito primum sibi nullum inter contrahentes intercedere canonicum impedimentum . . . permittat ut, absque etiam sua adsistentia, matrimonium ineant, sed tamen praesentibus tribus aut saltem duobus testibus integrae fidei; ac ita celebrato

matrimonio, teneantur conjuges, citius quam fieri potest, illud parocho significare, qui in codice matrimoniorum illud saltem secreto adnotet cum indicatione diei ac nominibus testium qui praesentes fuerunt. (S. C. de Prop. Fid. 24 Mart. 1909. Collect. n. 571.)

Ad II. Ordinarius, constito primum sibi etiam, si opus fuerit, per juratam contrahentium attestationem, nullum inter ipsos intercedere canonicum impedimentum, permittat ut absque praesentia parochi matrimonium in casu valide et licite iniri possit, amisso a sponsis formali consensu coram duobus testibus; imposito ad normam n. IX Decreti "Ne Temere" testibus, in solidum cum contrahentibus, onere curandi, ut initum conjugium quamprimum parocho significetur, qui in libro matrimoniorum illud saltem secreto adnotet cum indicatione diei et nominibus testium qui praesentes fuerunt. Idem autem Ordinarius hortari non omittat nupturientes, ut ad Sacramentum Confessionis et SS. Eucharistiae debitis cum dispositionibus accedant ante matrimonii celebrationem, ac insuper curet, ut iidem contrahentes se obligent ad formalitates civiles explendas statim ac fieri poterit, cujus obligationis documentum in Curia Episcopali adservetur. (S. C. de Sacram. 26. Nov. 1909.)

The above case may find its application in the United States, and in other English-speaking countries, where the obtaining of a marriage license is at times made dependent on certain civil requirements (according to the civil law) which the contracting parties are for the time being unable to fulfil, whilst there are other sufficiently urgent reasons in conscience why they should not defer the union.

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## THE THREE MASSES ON CHRISTMAS NIGHT.

In the March number the question, whether a priest may celebrate the three ritual Masses of Christmas between the hours of midnight and half-past one or two o'clock in the morning, was answered to the effect that for such a celebration of the Masses a special indult would be required. It should have been added that no indult is necessary for a priest who says the three Masses in chapels of religious communities, seminaries and similar institutions in which the Blessed Sacrament is habitually reserved. Pius X granted this privilege in 1907, by Motu Proprio which was published in the December number of this REVIEW for that year (pp. 629 and 654; see also January number, 1908, p. 83).

## PRAYER FOR RELIGIOUS VOCATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

More vocations—more priests, more brothers, more sisters—this is the cry coming from all parts of the country. We have excellent little manuals recently published on the subject of vocations; but do we find the number of vocations increasing? May not the real reason why there is such a dearth of vocations arise from the fact that we are not fervent and persevering in prayer? We have not hearkened to that special intention so strongly recommended to us by our Divine Lord Himself in the Gospel: "Rogate Dominum messis ut mittat operarios in messem suam". (Matt. 9: 38.) In Scavini's Theology we find an excellent prayer:

Per sacrosanctae humanae Redemptionis mysteria, mitte Domine operarios in messem tuam, et parce populo. Per merita et intercessionem sanctissimae Genetricis Tuae et omnium Angelorum et Sanctorum, mitte Domine operarios in messem tuam et parce populo tuo. Regina Apostolorum et omnes Angeli et Sancti rogate Dominum messis ut mittat operarios in messem suam et parcat populo suo, ut omnes cum Ipso et Patre et Spiritu Sancto gaudere possimus in saecula saeculorum. Amen.

Surely if such a prayer or prayers like to it were offered daily by every priest, in our seminaries, in our religious houses, the Lord who has said, "Ask and you shall receive", will listen to a request so dear to His Sacred Heart that it brought from Him that appeal: "Rogate Dominum messis ut mittat operarios in messem suam". PRESBYTER.

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## CONFESSIONS OF RELIGIOUS OUTSIDE THEIR CONVENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In regard to the confession of sisters outside their own convents, may I call your attention to paragraph XIV of the decree of the Congregation of Religious issued in the spring of 1913? I have not the Latin at hand, but the official French translation, as published in the *Acta* of 16 April, 1913, reads: "Les Moniales ou les Sœurs qui pour une raison quelconque se trouve hors de leur couvent, peuvent dans n'importe quelle église ou oratoire, même semi-publique, se confesser à tout prêtre approuvé pour l'un et l'autre sexe. La Supérieure ne peut ni l'empêcher, ni faire sur ce point aucune en-

quête, même indirecte, et les Religieuses ne sont pas tenues de lui en parler."

This would seem to me to give sisters who are outside their convents for *any* reason the right to confess to any priest approved in that diocese for hearing the confessions of both sexes, provided they go in a church or semi-public chapel. If they go without the permission or knowledge of their local superior they are in no way offending against religious obedience, for the major superior to whom both they and their immediate superior owe obedience gives them this permission. And to prevent all possibility of a stricter interpretation, the Congregation forbids a local superior who suspects that her subjects while out on other business are confessing, to command otherwise or even to inquire about such confessing.

It happened that I was in Rome when this decree came out, and I discussed this very phase with the Monsignor of the Congregation who had drawn up the original draft of the decree. I do not think that I am misquoting him when I say that I have given his interpretation of this point, and presumably, therefore, the interpretation of the Congregation of Religious. RELIGIOUS.

*Resp.* "Religious" is quite correct when he says that the decree referred to (the Latin text and authorized English version of which were published in the REVIEW) grants Sisters "who are outside their convents for *any* reason" whatever, the right to confess to a priest of their choice. The reason for their being outside their convent has nothing whatever to do with the limitation of this right. What is necessary however in every case is that the nuns be outside their convent with the permission of the superior (expressed or tacit). But a Sister whose leave of absence from her convent is *limited to a definite errand and time for its transaction,* would violate her obedience if, contrary to the understanding of the Superior, she extended that time by the transaction of other affairs, even though private and sacred to herself. She is no longer legitimately absent from her convent when the prescribed business is done. She is required to be in her convent, just as she is required to be in her dormitory at night, or in the chapel during Mass.

She is free, in other words, to seek a priest for the purpose of confession whenever she is outside her convent without any time-limit for the transaction of her special errand and there being no implied neglect of her duty or commission.

"Outside her convent" must, therefore, be taken in its accepted sense, that is "with the consent of the Superior and by her discretion". Any other interpretation would be subversive of religious discipline. This must be apparent when we apply the phrase to circumstances in which a religious sent out of the convent on some urgent message on which the health or safety of some member of the community depends, regarding which the Superior may not have spoken to the Sister, would consider only her own convenience to seek a confessor, on the plea that, whenever she is outside her convent, she is at liberty to take time for confession. Even in the house there are circumstances when the Superior may forbid a Sister from going to confession, in the sense that it must be deferred to a time which does not inconvenience the community and imply neglect of other duties.

The principle of liberty of conscience which the Holy See wished to safeguard is by no means endangered by these restrictions. They are of the essence of good order in a religious community, and the Sacred Congregation, which could not have intended to weaken or abrogate the discipline of obedience, did not mean to define the phrase "outside their convents", but only the right of the individual to choose a confessor when *legitimately* outside her convent.

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## DISPENSATION FROM FAST AND ABSTINENCE ON FEASTS SOLEMNLY KEPT.

*Qu.* The answer in the March number regarding Dispensation from Fast and Abstinence is not quite clear to me.

The "Supremi disciplinae" (REVIEW, Vol. XLV, p. 320) suppresses certain holidays of obligation (No. II); it also declares that patronal feasts are not of obligation (No. III).

1. Does "patronal feast" here mean the titular feast of a parish church?

2. Does the decree refer only to patronal feasts which in certain localities were days of obligation, and are now suppressed as such; or does it also include patronal feasts which, before the decree was issued, were not of obligation?

3. If the titular of a church is, say St. Peter, and in that parish church there is a solemn celebration on St. Patrick's day "cum magno populi concursu", will the dispensation from fast and ab-

stinence apply in such a case, even though the observance was not, and is not now, of obligation?

4. Again, in the decree of 3 May, 1912 (REVIEW, Vol. XLVII, p. 77), does the "ampla facultas" apply only to the days which have been suppressed as to the obligation (as it refers to the "supradictos dies"), or does it apply also to days which have not been holidays of obligation, but which are solemnly celebrated "cum magno populi concursu", e. g. St. Patrick's day?

*Resp.* 1. The "title" of a church is defined by the Sacred Congregation of Rites as the name by which the church is known, and which is given it at the time it is built or founded. When the title is the name of God Himself, or that of some divine mystery or event, it is usual to speak of the feast as "titular". When, however, the title is the name of an angel, of the Blessed Virgin, or of some saint, the custom is to speak of the person as "patron", and of the feast as "patronal". This general statement implies that any church, parochial or non-parochial, may have, and if it is consecrated or solemnly blessed, should have, a titular or patronal feast. There are, besides, patrons or titulars of dioceses, provinces or nations; and these must be chosen according to law, and approved.

2. The decree makes no restriction; it speaks of "dies festi patronorum" without qualifying clause. It applies, therefore, to the patronal feast of a parish church, even though the feast was never celebrated with the obligation of attending Mass and abstaining from servile work. Indeed, a Motu proprio of 2 July, 1911, says that the feast of a patron is not *per se* a feast of obligation.

3 and 4. We think that the latter, the wider, interpretation, is justified. When the condition "cum magno populi concursu" is verified, whether the feast was formerly one of obligation or not, the dispensation holds. The second decree mentioned by our subscriber, namely that of 3 May, 1912, granting "ample faculties" to the bishops in the matter, speaks of feasts in general which are celebrated "cum debita populi frequentia". It is true, there is in the second decree no mention of patronal feasts. The phrase "suppressed feasts", however, surely includes them, and since the important sentence of the decree, that which grants the "ample faculties", makes no restriction, we believe it ought to be read to mean all feasts

which are celebrated with the oft-repeated condition, " cum magno populi concursu ", or " cum debita populi frequentia ".

## PRESENCE OF CORPSE AT MASS ON SUNDAY.

*Qu.* Is it proper to have the corpse present during the Mass said on Sundays or holidays of obligation (the color of the day being used), whether the Mass is said " pro defuncto " or " pro populo "?

*Resp.* The decrees of the Sacred Congregation of Rites permitting the celebration of a solemn Requiem or a " Missa cantata de Requie ", or, in the case of poor persons, a " Missa lecta de Requie ", on Sundays and certain feast days, all provide that, where there is only one priest, the Mass corresponding to the office of the day must be read. This may be offered " pro defuncto ", if the obligation of offering it " pro populo " does not hold. We know of no decree, however, permitting the celebration of the Sunday Mass in the color of the day *praesente cadavere,* when it is the only Mass celebrated that day.

## A GOOD MANUAL ON THE RUBRICS.

*Qu.* With so many changes of late, has there been prepared a new edition of O'Kane on the Rubrics, or is there a better book available?

*Resp.* O'Kane's volume has not been brought up to date. The most recent edition is the eighth, the date of which does not appear in the imprint. It contains, however, very few changes from the third edition, dated 1872. We understand that a thoroughly revised edition of Wapelhorst is about to be published. A new edition of O'Kane, of Van der Stappen's *Sacra Liturgia,* and of De Herdt's *Praxis Liturgiae Sacrae* would be very welcome also.

## ONE FUNERAL MASS "DE DIE DEPOSITIONIS."

*Qu.* On doubles of the second class we are permitted to say a Mass *de die depositionis.* On 30 November, St. Andrew's day, many of us priests met for the funeral of an ex-Member of Parliament. The celebrant of the funeral Mass wore black vestments. Could

the others have said Mass "de die depositionis" if they offered it for the dead man whose body was being interred?

*Resp.* The case here presented is not contemplated, so far as we know, in any of the decrees of the Sacred Congregation of Rites. The spirit, however, of all the decrees bearing on the privilege of celebrating a solemn or sung Mass *de Requie* on certain feast days seems to be that permission is granted for only one such Mass. (See Decree no. 2915 ad 11.)

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## GENUFLECTING AFTER "PROCEDENTES ADORAVERUNT EUM" ON THE EPIPHANY.

*Qu.* In the Gospel for the Epiphany we genuflect at "procedentes adoraverunt eum". Is it proper to genuflect while chanting these words, or is it more becoming to sing them first and then genuflect?

*Resp.* It is not only more becoming, but by all means advisable, to sing the words first and then genuflect. We have an analogy in the case of the deacon at the High Mass who first sings the words "Sequentia Sancti Evangelii", etc., and then makes the three crosses, which in the Low Mass accompany the recital of the words.

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## A MASS INTENTION IN DOUBT.

*Qu.* On a certain occasion, while attending a funeral in the company of several other priests, someone must have given me a stipend for a Mass, as I afterwards found a scrap of paper bearing the words, "For N. N. one dollar". I cannot recall who gave me the money or what the actual intention was. I know that several years ago there lived a person of this name in the neighborhood, but I cannot recall who would be likely to ask to have a Mass said for him. I am usually very particular about intentions; but in this case I am perplexed. This happened some time ago too; and I should like to know what my obligation is. What do you think?

*Resp.* We think that in the circumstances the obligation would be met by celebrating a Mass "pro intentione dantis".

## ONE VOTIVE MASS ON FIRST FRIDAY.

*Qu.* On the first Friday of the month, in a parish where the League of the Sacred Heart is established, is it permissible to read more than one votive Mass "Miserebitur"? Should not the Masses that day be said on the altar of exposition, *coram Sanctissimo?* Is it necessary at the evening services to place a veil before the Blessed Sacrament when making announcements or preaching?

*Resp.* The decree granting the privilege of a votive Mass of the Sacred Heart in churches where devotions to the Sacred Heart are held on the first Friday of the month has been interpreted to mean that one Votive Mass may be celebrated, unless, of course, a priest has the *personal* privilege of saying a votive Mass on that day. The general decree in regard to saying Mass at the altar of exposition is very explicit: "Sine necessitate, vel gravi causa vel ex speciali indultu" non licet "celebrare Missam coram Sacramento publice exposito in ecclesiis in quibus non desunt alia altaria". (Decree n. 3448 of S. Congr. of Rites.) The custom of placing a veil before the Blessed Sacrament before the sermon is a matter of obligation, according to Decree n. 3726 of the Sacred Congregation of Rites.

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## OBLIGATION OF "ORATIONES IMPERATAE" DURING THE EUROPEAN WAR.

*Qu.* Are the "Orationes Imperatae" ("pro pace" or "tempore belli"), ordered to be said at Mass while the European war lasts by the Ordinaries of the United States in obedience to the wishes of the late Pope Pius X, to be considered *ex natura rei, "Orationes pro re gravi",* even though the Ordinaries fail to specify them as such?

*Resp.* Both from the nature of the case, and considering the authority from whom the instruction originated, the "Oratio pro pace" or "tempore belli" must be considered "pro re gravi". In 1709 the Sacred Congregation of Rites was asked whether the prayer "contra Turchas" or "ad petendam serenitatem, pluvium, etc." prescribed by the Holy Father or by the bishop, was to be recited *quarto loco,* and it answered, "Affirmative, per modum praecepti et obligationis". It does not seem to be necessary that the bishop should expressly declare the "Oratio imperata" to be "pro re gravi".

## EXPOSITION OF BLESSED SACRAMENT BEFORE MASS.

*Qu.* Is it contrary to the rubrics to expose the Blessed Sacrament at the beginning of the Mass on the very altar at which Mass is said on the First Friday? Some priests expose the Blessed Sacrament for the Forty Hours at the beginning of the Mass of Exposition. What think you of this abuse?

*Resp.* So far as the latter part of the query is concerned, the practice is contrary to the instructions on the devotion of the Forty Hours, and we do not know that indults are ever granted to justify it. In regard to the first question, the Blessed Sacrament may be exposed on the First Friday, if permission has been granted by the Ordinary. The rubrics require that at the end of the Exposition Benediction of the Blessed Sacrament be given. (Decree n. 3713 of the S. Congregation of Rites.)

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## REMOVING THE STATIONS OF THE CROSS.

*Qu.* Our church was on the road from the 9 December to the 3 January. On 8 December I took down the Stations of the Cross, and in the beginning of April I put them back in the same place. We had the Stations of the Cross in our house also (where we keep the Blessed Sacrament) from September till May. I took down these Stations in the beginning of January; then the house was moved, and had to be all replastered, and finally, I replaced them in the same room (private oratory) and in about the same place. Relying on the article published in the September number of the REVIEW, 1913, page 360, I thought the Stations, both in our oratory, and in the church, did not lose their indulgences, and so I did not reërect them. Kindly let me know whether I was right or wrong.

*Resp.* The answer to this query is contained also in a more recent number of the REVIEW—February, 1915, page 213. According to the decrees which are there referred to, the Stations may be stored away temporarily during the process of repairing or redecorating the church, and replaced without losing their indulgences. The fact that the church and the oratory were moved does not seem to make any difference, although this particular circumstance is not mentioned in any decree of the Sacred Congregation of Indulgences.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### ANOTHER CONGREGATIONAL CHRISTOLOGY.

**I. The "liberal" Christ.** Most of the Christological theories that we have recently analyzed and criticized have been those of the so-called liberal school.[1] The liberal Protestant school of Christology is descended from Ritschl and preserves, as an invariable tribal characteristic, the Kantian epistemological distinction between Jesus *in himself* and Jesus *in his value* to the Christian conscience. To some Ritschlians—for instance, to Dr. H. Weinel, Professor of the University of Jena—Jesus *in himself* matters nothing at all; Jesus *in his value* to the Christian conscience, matters everything.[2] By other liberal Protestants, "in the warmth of enthusiasm, Jesus is now and then extravagantly described, as by Fairbairn, as the greatest of all men in all respects". This, thinks Dr. Weinel, "is an exaggeration which ought not to be taken too seriously".[3]

Weinel is at least logical in his adherence to Kantian epistemology. By *speculative reason,* according to Kant, we cannot prove the substantiality, immateriality, and immortality of the human soul—the *psychological idea;* nor the creation and nature of the material universe—the *cosmological idea;* nor the existence and nature of God—the *theological idea.* By *practical reason,* the faculty of voluntary action, moral law is established; the *categorical imperative* exacts unconditioned obedience. It is an *imperative,* a command and not a mere invitation to act; it is a *categorical* imperative, a voice that reaches conscience immediately, with no suggestion of the reasonableness of the command, and demands unconditional and absolute service. If we start in this wise with Kant, we logically end with Weinel. If by speculative reason we can not prove the immortality of the soul, the creation of the world

[1] ECCL. REVIEW, Dec., 1914, pp. 740 ff.; Jan., 1915, pp. 100 ff.; Febr., 1915, pp. 220 ff.; March, 1915, pp. 361 ff.

[2] Cf. ECCL. REVIEW, March, 1915, p. 368.

[3] Cf. *Jesus or Christ?* Boston: Sherman, French & Co., 1909, p. 34.

and the existence of God, then we cannot speculatively prove the existence of the Christhood and the Divinity of Jesus. If the categorical imperative suffices in the moral order, if the "hollow voice" of the absolute, unconditioned and unreasoned bidding of practical reason is enough to prove the existence of God and moral law, then the categorical imperative to accept Jesus is enough to prove His existence and all His qualities. Deny that the mind of man can reach the thing in itself, *Ding-an-sich,* and you necessarily limit our knowledge to the subjective forms of phenomenalism. The logical procedure, then, is first to throw over all speculation as to the Christ of history and to be satisfied with a subjective form of the Christ; secondly, to yield to the categorical imperative of the practical reason, and to obey the religious impulse to accept the Christ of the Christian conscience.

Such blind acceptance of Christ cannot satisfy the reason. The "hollow voice" of the categorical imperative may impel some souls for a while Christward; it cannot long subject the mind of man to a definite Christianity. The result is inevitable —religious indifference and agnosticism.

**II. Dr. Fairbairn's Christ.** Less logical than Weinel is Dr. Fairbairn, late Principal of Mansfield College, Oxford. The Christ-form he defends is typical of the university wherein throughout many years he exercised a great influence; it is a vague form that seems to be of worth and yet is worthless. The Principal of Mansfield College was a type of the Oxford man who says beautiful things about the Lord and seems to say all we Catholics say, yet never fairly and squarely faces the issue, never clearly says that Jesus is Very God of Very God by the union of Divine nature with human in one and the same Person. And the beautiful things Principal Fairbairn wrote were received so cordially and with such lavish praise, that it seems worth our while to look into the matter and to find out what manner of Christ he taught.

Before we begin the consideration of this Oxford type of Christology, it is well to note that Principal Fairbairn is a Congregational minister; Dr. Roberts and he are teachers in the same church. We have seen what a poor sort of thing is the Christology of Roberts. With a jaunty indifference he denies the Divinity of Jesus and His Christhood; and he even doubts if

there ever existed the person we call Jesus.[4] It is a sign of the times that the same religion should be officially represented by two such diverse teachers; that Dr. Roberts be as radical as the most up-to-date *à tout prix* German professor of theology, while his Congregational *confrère* in the ministry professes an old-fashioned belief in the Divinity of our Lord. But what a belief! Dr. Fairbairn says it is the return to the historical Christ precisely because of the findings of criticism. To us it is no return whatsoever. The late Principal of Mansfield College gives us "words, words, words", but no clear, definite, definitive statement of full-hearted belief in Jesus Christ, true Messias and God.

1. *Making a Scholastic of Kant.* The most mysterious mistake Dr. Fairbairn makes is his failure to follow Kant as Weinel does. It was bad enough to accept the Kantian subjective forms; it is hopelessly bad to fancy that they may be the means of scientific knowledge by the speculative reason in regard to the historical existence and divine nature of Jesus. We can understand one who makes the mistake of following the Kantian epistemological theory. We cannot understand one who jumbles together the phenomenalism of Kant with the realism of the scholastics. The mind of Dr. Weinel and any other Ritschlian who keeps to Kantian epistemology, is clear cut in its output; that of Dr. Fairbairn is simply nondescript. And the reason of this muddle is that he tries to unite the phenomenalism of Kant with the realism of the scholastics. The brain gives out, and refuses to analyze his thought. It is utterly *extravagant* to accept the categories of Kant and to write of Jesus in the terms not only of the Councils of Nicea and Chalcedon but of scholastic theologians. And yet that is precisely what Dr. Fairbairn tried to do.

In earlier writings, he was clearer in thought and expression, seemed not to have been addled by Kantian epistemology, and was as thoroughly orthodox as a Congregational minister could be. Why, in *Studies in the Life of Christ,*[5] he finds fault with Bauer's position! The later Tübingen leader of revolt from traditional ideas about Christ had said, "The grand thing is that the Resurrection became a fact to the apos-

[4] ECCL. REVIEW, Febr., 1915, p. 232.
[5] New York, 1882, p. 338.

tolic consciousness, and had to it all the reality of an historical event". This statement Fairbairn dubs "unscientific and inconclusive". And after refuting the theories of rationalists about the Resurrection, he gives the old-fashioned proof clear and strong—almost as if he had taken it from some scholastic text-book.[6]

How different is the doctor's latest edition of *The Place of Christ in Modern Theology*,[7] which was issued shortly before his death. We here read not only the most startling misstatements but the most obscure. With no reference to the writings of the saint, we are told, "Augustine believed that there had been a Christianity before Christ".[8] Harking back to the Monothelite heresy, the doctor cannot allow two wills and two minds to Jesus. "The person, to be real, must be a unity, for two wills or minds were two persons."[9] This incompatibility of the human with the Divine will, the human with the Divine mind, existing together in one and the same person, is to be explained by Dr. Fairbairn's mode of Incarnation—by immanence and not by union of the Divine with the human. After Incarnation by immanence, Jesus remained a human person with a human reason and a human will; the Divine in Him was not such as to make the Divine mind and the Divine will to be the mind and the will of the single hypostasis, Jesus Christ —"for two wills and two minds were two persons". If this means anything, it means that, in Dr. Fairbairn's Christology, Jesus was not God; he merely "interpreted God", he was "the manifested God", and not God in himself. Divine immanence or presence in Jesus constituted the Divinity of Christ.[10]

All this is not an explicit denial of the Divinity of Jesus. Dr. Farbairn is not wont to be explicit and clear in his later Christological theories; to be so were to be too scholastic. And so we must be satisfied to conclude for ourselves that the Divinity the doctor attributes to the Lord is merely that He was a teacher of Divinity in word and deed. "From Him has come the God we know, and all of God that fills our lives."[11] That is very choice, but it does not mean as much as the clear state-

[6] Ibid., pp. 349 ff.
[7] 14th ed., London, 1910.
[8] Op. cit., p. 546.
[9] Op. cit., p. 478.
[10] Ibid., p. 470.
[11] Ibid., p. 470.

ment of the Divinity of Jesus would mean to groping Protestantism of to-day. Now and again we think we are on a trail; it looks as though the doctor would say simply that Jesus was man and not God. And in the end we are mystified by the usual glittering obscurities: "His manhood has this peculiar attribute—while it shows him one with us, it is yet to us the medium through which we feel one with God". And that seems to be the essence of the Divinity of Jesus, according to this Ritschlian—*his value* to the Christian conscience. Has this value, this subjective Kantian form of Jesus, a corresponding objective reality? Kant would say, we cannot tell. Ritschl would go the length of Weinel and reply, it matters not. Fairbairn is not logical enough to see that he cannot be Kantian and retain an objective and a scientific reality that corresponds to the subjective form of Jesus in the Christian conscience; and in this wise he tries to be a *Kantian scholastic*. At least such seems to be the idea, if there be any idea behind these words: "The relation of Kant's subjective forms and categories to the interpretation of nature, and of his dialectic to the transcendental ideal, implies, in spite of his own negative criticism, the correspondence or reciprocity of the interpretative mind to the interpreted reality".[12] Which, being interpreted, means that Kantian phenomenalism is the same as scholastic realism!

Perhaps the section on the Incarnation [13] is the least startling, evasive, and obscure. Even here we look in vain for a clear statement that Jesus was mere man or Very God. The doctor often says, "Jesus appeared as man"; but "His action has been such as became the *manifested God*". It is interesting to compare this immanence of Fairbairn with Tyrrell's. Tyrrell is too clear a thinker to let us doubt his ultimate rating of the Christ. The Lord is set down as Divine only in the sense that God is *immanent in him;* "but plainly God's immanence in the human spirit as a co-principle of its life involves neither personal nor substantial identity".[14] Fairbairn simply fails clearly to understand immanence and Kantian phenomenalism.

[12] Ibid., p. 473.

[13] Op. cit., pp. 470 ff.

[14] Cf. *Jesus or Christ?* p. 15.

2. *Mixing up Immanence and Transcendence.* His immanence of the Deity in Jesus, so far as we can get a definite idea thereof, is "the manifested God"—i. e. the Deity manifested in Jesus. What is this manifestation of God? It is what Fairbairn calls "the Godhead":

> God is the Godhead in action within the sphere of the related and the conditioned; the Godhead is God in the region of transcendental existence, yet with his immanent activities so exercised that his absolute being is concrete and complex, as opposed to abstract and simple.[15]

That is the very clearest passage we have been able to find in the book before us; and we are well nigh hopeless of dissecting its meaning. Let us try. "God is the Godhead in action within the sphere of the related and the conditioned." The "related and the conditioned" seem to be the created world—as opposed to the Absolute and Unconditioned, God. God is the Deity in His relation to the created world. "God is deity conceived in relation, over against the universe, its cause or ground, its law and end". No immanence thus far; merely Deity such as we scholastics conceive as creating, conserving, concurring according to the nature of each and every thing outside of God.

The immanence follows, though it is obscured by transcendentalism. And that is another reason why Dr. Fairbairn is so *un-get-at-able;* he is trying to square transcendentalism with immanentism. It can't be done. "The Godhead is God in the region of transcendental existence"—there is transcendentalism; "yet with his immanent activities so exercised that his absolute being is concrete and complex, as opposed to abstract and simple"—there is immanentism! The Godhead is God in that he transcends all creation and yet is immanent in human nature. This immanence is not God's presence by His essence, omnipresence and omnipotence, nor by the indwelling of the Holy Spirit in the soul in grace. All such Divine presence is quite consistent with the simplicity of God. Dr. Fairbairn's immanence is a Divine presence that does away with the simplicity of God and makes Him to be a *complex and a*

[15] *Place of Christ in Modern Theology,* p. 385.

*concrete being;* the doctor thus either destroys the notion of an infinitely perfect Deity or falls into a jumble of pantheism and transcendentalism.

This attempt to dovetail immanence and transcendence as mortise and tenon of the complete idea of God, is also made by another Congregational minister, the Rev. W. L. Walker, in *What about the New Theology?*[16] In somewhat clearer language and less pretentious form, he proposes the Christological theory that the Divinity of Jesus consisted in the "personal presence of God in Christ". This "personal presence" means merely that Jesus "was the manifestation of God—the very presence of God in our humanity". "Jesus did not come into humanity from something that beforehand was not humanity".[17] The person called Jesus came into humanity from humanity; therefore was man. That seems to be Mr. Walker's meaning.

**III. Dr. Fairbairn's Christianity.** The mist, in which Dr. Fairbairn was because of his failure to be out-and-out Kantian or scholastic through-and-through, most effectively clouded his Christological reasoning at a time when there should have been no cloud at all. Principal Fairbairn undertook the defence of Christianity against the attack of P. Vencata Rao, a Hindu, in the *Fortnightly Review.*[18] The Hindu was the product of the Protestant mission-school, and yet remained a Hindu. Cleverly he wrote his reasons, "Why I am not a Christian". Less clever was Dr. Fairbairn's defence, "Why I am a Christian". The symposium, in which the Congregational minister weakly defended Christianity, went on just about the same time as the other Christological symposium wherein Dr. Roberts, another Congregational minister, took rather vigorous measures against the very fundamental beliefs of Christianity.[19]

In the symposium we are now considering, Mr. Rao tells us he was born a Hindu and bred a Hindu, and was brought, at a very early age, under Protestant influence. He went to a

[16] T. & T. Clark: Edinburg, 1907.
[17] Op. cit., p. 68.
[18] 1 Sept., 1909.
[19] Cf. *Hibbert Journal,* Oct., 1909.

Protestant mission-school. He belongs, then, to a distinct type, the Protestant missionary-school type, a type of unfaith and religious scepticism. In Syria and Asia Minor the traveler meets many a young man who was educated in a missionary-school at the expense of benevolent Presbyterians and Congregationalists of the United States and spent a few years as either Presbyterians or Congregationalists for the sake of an education. Very few of these young men ever were any more of a Christian than Mr. Rao is or ever was. At times, when asked why they had given up Christianity, these Muslim or atheists made reply that they had got rationalism, not Christianity, from the mission-school.

To Mr. Rao, our missionary-school product, "the term Christian is vague and covers a great number of varieties of belief, and, I may say, disbelief". It is not to be wondered at that this clever Hindu turns from the vague and numerous varieties of beliefs and disbeliefs that so-called Christianity presents to the natives on foreign missions. What is to be wondered at is that he thinks it worth the while to present the old-time, worn-out and threadbare arguments against Christianity, and that the editor of the *Fortnightly* deems it scientific to rehash such trash.

Mr. Rao first takes up the Old Testament; gives the usual rigmarole of what Dr. Cheyne and many Anglican divines take to be mere myths and legends; proves nothing against the historicity of these fact-narratives; and winds up with Darwin's words: "I had gradually come by this time to see that the Old Testament was no more to be trusted than the sacred books of the Hindus."

The answer to these stock objections is made by Dr. Fairbairn—supposed to be the great conservative force of Oxford Christology of the time. It is just what we might have expected. In an article of twelve and a half pages, the doctor devotes seven and a half to the introduction of himself and his subject. Only five pages remain for the apology of the little faith that is in him. They might better have never been written. The proofs that Mr. Rao attempts are waved aside with nonchalance as "absurd and comical". Not one word is said in regard to the Old Testament. Why this silence? Simply because Dr. Fairbairn does not take the narratives of Gene-

sis as fact-narratives; but would appear to be at one with his Oxford fellow professor, T. K. Cheyne, Canon of the Cathedral of Rochester, in the theory that all the pre-Mosaic narrative is a mere post-Mosaic collection of myths of the Semitic peoples. On this Old Testament question of origins, Dr. Fairbairn never even lets on that he differs from Mr. Rao.

The New Testament symposium is equally unfortunate. Mr. Rao says, the New Testament "appears to me to be little less legendary than the Old. Mr. Jowett wrote to a lady that 'the Gospels are fragments of unknown age, full of incredible things'".

Principal Fairbairn should at once have waived the authority of Jowett as of little worth in the matter of orthodox Christianity. Instead, he gives us a specimen of the sort of defence of Christianity he makes shift to propose:

> When our author says that "the New Testament appears a little less legendary than the Old Testament", he opens his mouth only to put his foot into it. So also when Jowett wrote to a lady that "the Gospels are fragments of an unknown age, full of incredible things", does not truth compel us to ask whether there is here any exaggeration, or such things as "unknown age" and "incredibility"? I knew Jowett personally, and know he would have profoundly differed from the man who quotes him so readily and so grotesquely.

Yes, Jowett would not have become a Hindu! Belief in the supernatural, though, he had none!

Take another instance of the attack of the Hindu against Christianity. The Fourth Gospel is put aside without other proof than that of progressive assertion. It cannot be historical.

> It has a unique charm of its own; but Christ no more uttered the discourses that it puts into his mouth than did Socrates the words attributed to him in the Platonic dialogues.

This overbold statement, for which not a shred of proof is given, is accepted by Dr. Fairbairn with seeming approval. In fact, the doctor saves nothing much at all of Christianity. He admits that Mark, as a matter of fact, is only a compilation of preëxisting documents, "and that some of the miracles of Christ may be explained as faith-healing". The fall of man

is given over to the realm of mythology; and thus the whole scheme of Redemption goes to the ground. In defence of this Christianity without the fall of man by original sin, Dr. Fairbairn appeals to the supposed fact that,

> The Fall was not recognized till the sixteenth and later centuries. Although I am a poor type of orthodoxy, representing only a type of Protestantism, therefore a person unworthy of support, yet, as one who knows, I may be permitted simply to say that the Fall of man and "the primeval curse" is not, and never has been by any man who knew his work and his worth, placed in the forefront as a doctrine which may be described as "Christian", nor can it be said to be "preached every week from hundreds of thousands of pulpits". That is a mere piece of "vagrant rhetoric".

So away goes the very reason of Christianity. If there were no fall of man nor any original sin, then why did Christ come? To save man from what? What is the purpose of Christianity? Dr. Fairbairn nowhere answers these questions. He makes no apology at all for Christianity. It simply is; and that is all about it. Such twaddle should not be set down as the reason why we are Christians, and why Mr. Rao should be a Christian. It should be branded *poison,* the poison of liberal Protestantism. Such new wine can never be kept in the old bottles of the faith of Christ. The liberalism of Dr. Fairbairn is the wine of *free fling in Christ-values.* It would burst the old bottles of faith more quickly even than did Luther's wine of *free fling in Bible-values.* There is only one bottle fit to hold Dr. Fairbairn's brand of wine; and that is the bottle President Eliot lately put on the market to contain his "new religion"—i. e. irreligion.

WALTER DRUM, S.J.

# Criticisms and Notes.

**CATHOLIC MORAL TEACHING AND ITS ANTAGONISTS. Viewed in the Light of Principle and of Contemporaneous History. By Joseph Mausbach, D.D., Professor at the University of Munster. Translated from the sixth, revised and augmented German edition by A. M. Buchanan, M.A. Joseph F. Wagner, New York. 1915. Pp. 510**

The present volume has a history. It does not owe its origin to the excessive leisure of a meditative scholar, nor did it spring from the dust of the library. It was born out of the stress and strain of a heated controversy which arose on account of attacks directed against the Catholic conception of morality and particularly against the teachings of St. Alphonsus Liguori. It leaped into popular favor, for it came as the echo to a clamorous demand of loyal Catholics who resented the cynic insinuations made against the Church which they regarded as holy and the mother of numerous saints. It was a living growth, for, as the controversy developed new phases, it, also, expanded to meet the varying exigencies of the situation. Accordingly it possesses all the earmarks and the peculiar charm of living things: color, vigor, warmth, and concreteness.

Though primarily written in response to the needs of the day, the book is by no means of merely ephemeral interest; under the pressure of the many-sided onslaught it soon outgrew the original restricted plan and scope and gradually became an exhaustive statement and vindication of the principles of Catholic morality. The author realized that, in order to brush aside inveterate misconceptions and cut the ground from under the feet of his opponents, it was imperative to present in a succinct and impressive manner the ideals and leading principles of Catholic moral theory and practice, and so he wrought the sum and substance of Catholic ethics into the texture of his brilliant vindication. But he always starts from some concrete issue and gradually rises to the vision of the fundamental truth, which offers a wider horizon and a broad outlook on cognate problems. The specific attack of the different antagonists add vividness to the exposition and afford striking illustrations for the explication of the larger principles which are thus set before the mind in concentrated light and strong relief. These pages, therefore, will not share the fate and fortune of the controversy which inspired them; the latter, though very boisterous and violent, has subsided and lapsed into oblivion; the thorough and forceful restatement of Catholic Morality embalmed in these pages is of

permanent value, having the additional interest which is derived from the concrete setting of the particular circumstances of its genesis.

Perhaps never before had such a terrific onslaught been made on Catholic morality; philosophy, history, psychology, statistics were enlisted by its enemies. The Catholic position was vehemently assailed from all sides; the ideals, motives, and sincerity of Catholic practice were called into question; suspicion was cast on the honesty of its teaching and the application of its principles; the Church was accused of having adulterated the purity of God's immaculate law and of having perverted the morals of the people. Such a reckless assault called for an uncompromising defence and unflinching justification, from which Catholic Morality would emerge in its unimpeachable splendor, beauty, and purity. Dr. Mausbach has rendered this valiant service to the Church. His vast historical learning, his remarkable familiarity with the literature of the day, his profound insight into the warped mentality of his adversaries, his keen powers of analysis, and his sound theological knowledge stood him in good stead. He has shattered the specious arguments of the antagonists of Catholic Morality and built up a wall of defence which will yield at no point.

Out of the numerous charges, maliciously flung at the fair fame of the Church and skilfully refuted in this volume, let us pick out one or other at random. The Church is accused of externalizing religion by its sacramental system, of dulling the keen edge of conscience by its theory of indulgences and of stultifying the mind by its demand of implicit faith. It is charged with degrading the very essence of morality by introducing into the practice of virtue the sordid motives of mercenary self-interest. It is claimed that the Church substitutes her own outward rule for the dictates of the individual conscience, that she tampers with the law of God by her probabilistic interpretation of duty, that by the abominable system of probabilism she whittles away the guilt of mortal sin and justifies the perpetration of any crime that promotes her own power. Protestants sneer at the works of supererogation and vilify what they love to call the ascetic tendencies of the Church which are supposed to be hostile to the refinement of genuine culture and subversive of civilization. William James, otherwise a clear-headed philosopher, will have his little fling at the servile character of Christian holiness. Casuistry comes in for a generous share of abuse.

One might easily lose patience in the presence of such an array of accusations paraded before the world with the supercilious air of great superiority and the lofty tone of ethical zeal. Dr. Mausbach,

however, calmly dissects these charges and brings home to the fair-minded reader their futility and hopeless absurdity. In his defence of casuistry he is particularly happy. He shows that, as soon as we begin seriously to apply the abstract principles of ethics to the confused details of life and make a frank effort to carry out the commandments of God in the actual circumstances of our daily existence, we are confronted by the necessity of a casuistic interpretation of the law. As long as we are satisfied with beautiful, but ineffective, generalities, we may dispense with casuistry.

Such and many others are the problems discussed in this stately volume. None of them is of merely academic interest; they are all of real and vital importance. Indications are not wanting that we may soon be confronted by a situation similar to that which gave rise to this book. In that event we will find here the most effectual weapons ready forged and finely tempered for the defence of Catholic Morality. Irrespective of the polemic uses which it may serve, the beauty, consistency, and inner harmony of Catholic moral teaching flash forth from its pages with singular brightness and attractiveness.

The translation is of a kind to satisfy the most exacting requirements. The only complaint we are inclined to make is that the pages seem to be somewhat heavily laden with references to foreign authors which swell the bulk of the volume without really adding anything by way of illustration or practical information. On the other hand, however, something may be said in favor of this procedure, since a book has its own individuality and unity which a translator as such cannot disregard.

**EMMANUEL: By John the Beloved. Christi Servulus, John Joseph Keane, Archbishop of Ciana, being the Scribe. Philadelphia: John Joseph McVey. 1915. Pp. 221.**

Archbishop Keane has produced a somewhat extraordinary book. The title is for a moment embarrassing, for most of us think of the Beloved Disciple as having completed his written revelations long ago. The purpose of the little volume is to vindicate the mission of Christ on earth; hence its title "Emmanuel", the name by which the prophet Isaias indicates the historic activity of the Incarnate God on earth. The presentation of the argument in this case is in dramatic form. It places before the reader a succession of apocalyptic scenes in which St. John, the Beloved Disciple, appears, and reveals Christ once more to the world as the great witness of truth. In presence of the world, personified in its champions of good and evil, the Saint reviews at a single glance all the ages and

activities of the world. The Saviour Himself, the patriarchs and prophets, the sages and saints of every clime and time are summoned to bear witness against the champions of error and sin, even to our own day. Thus "Emmanuel" is justified in His fivefold character as God Incarnate, as the Examplar of personal sanctity, the restorer of the home and society, as the infallible Teacher of truth, as the self-sacrificing Redeemer of mankind, and as the Judge of the world. In harmony with this fivefold function of the God Man the scenes are enacted as in five "world-councils", respectively at Bethlehem, Nazareth, Calvary, Rome, and Mt. Olivet. The author acts as the interpreter of what in the broader sense of the word may be termed an inspiration. While strictly poetical, the theme is yet elevated above mere invention, inasmuch as its purpose is to appeal to the religious convictions of our generation. The book is calculated to rouse reflection; and the fact that it is dedicated to the chief of the American Hierarchy, Cardinal Gibbons, indicates the desire of the writer to make his voice heard in affectionate exhortation, not merely by those who would ignore the significance of Christ's revelation, but also by those who interpret the message of the Gospel aright, and who will find therein the consolation begotten of the hope of triumph. The volume is well printed and edited.

**MANUAL OF EPISCOPAL CEREMONIES. Based on the Caeremoniale Episcoporum, Decrees of the S. Congregation of Rites, etc. and Approved Authors. Compiled by the Rev. Aurelius Stehle, O.S.B. St. Vincent Seminary, Beatty, Pa. 1914. Pp. 377.**

An exposition in English of the various ceremonies contained in the *Caeremoniale Episcoporum* and the *Pontificale Romanum* will meet with welcome from many sides. Since the publication of Hughes's *Pontifical Ceremonies* in 1850, there has been nothing on the subject except O'Leary's *Pontificalia,* which covers only the first book of the *Caeremoniale Episcoporum,* and Schulte's *Consecranda* (and *Benedicenda*) which deal with certain distinct functions in which bishops take part.

Father Stehle describes in brief and exact language the usual episcopal ceremonies, pontifical Mass, the canonical offices, and Benediction under varying conditions of time and ecclesiastical presences. The second part of his volume takes up occasional episcopal ceremonies, on Candlemas, in Holy Week, on Rogation Days, Corpus Christi, etc. Special episcopal ceremonies, such as Episcopal Visitation, Confirmation, Conferring of Holy Orders, form the third section of the work.

There are many special features in the volume which facilitate a complete survey of what is to be known and to be done on occasion of the solemn functions or in preparation for them, which it would carry us too far here to dwell upon. It may suffice to quote Bishop Canevin who has carefully examined the book and who writes in his Introduction: "It is a great improvement over any other book of its kind in the English language. It will be useful to seminaries, as an easy and reliable introduction to episcopal ceremonies; it will be a guide to sacristans, in its orderly and complete description of things to be prepared for solemn functions; it will be welcome to masters of ceremonies as an easy method of reviewing their more extensive liturgical studies; and to priests and bishops it will prove a convenient *Vade Mecum,* to enable them to prepare on short notice, to fulfil their sacred offices, according to the Rubrics."

An excellent Index greatly enhances the practical worth of the book, which is printed and published by the St. Vincent Archabbey Press, Beatty, Pa.

**BRIEF BIOGRAPHICAL SKETCHES OF THE DECEASED BISHOPS AND PRIESTS who labored in the Diocese of Pittsburgh from the Earliest Times to the Present. With an Historical Introduction. By the Rev. Andrew Arnold Lambing, LL. D. Vol. 1: From 1794 to 1860.**

Mgr. Lambing is a recognized authority on historical matters in the State of Pennsylvania, especially in the field of religion and education. In confining his chief studies to the western part of the group of dioceses comprising the ecclesiastical Province of Philadelphia, he gives the student of American church history a fair idea of the pioneer efforts of the early missionaries in the Eastern States. The introduction to these *Biographical Sketches* consists of a tracing of the origins of Christian worship from the advent of the first explorers, who sought to engraft upon the aboriginal traditions of the natives the doctrines and principles of a higher morality. The struggles, the treaties, the ultimate mastery of the white man form an interesting bit of preparatory study covering some fifty pages of the volume. The work proper begins with the religious activity of Catholics during the French occupation. Fathers Barron and Collet of the Recollects, Claude Vivot, of the Jesuits, the noble Demetrius Gallitzin, followed by the Franciscans Brouwers, Lonergan, Helbron and others, until, under Bonaventure Maguire the Church begins to show signs of that definite organization which ends in the erection of the See of Pittsburgh, furnish interesting accounts of personalities and events that gain something of attractive romance

in the recital of the incredible self-sacrifice involved. In the first stage of hierarchical development Abbot Boniface Wimmer stands out amidst his Benedictine brethren as a commanding figure. Next comes the first Bishop, Michael O'Connor, and the men who surrounded and sustained him. Bishop O'Connor was a man of remarkable gifts. The fact of his having been stationed, for a short time after his return from the College of Propaganda, first at Fermoy and then as chaplain at Doneraile in Ireland, links the name of the first rector of the Overbrook Seminary of St. Charles Borromeo, to which position he was appointed by Francis Patrick Kenrick of Philadelphia, with that of the late Canon Sheehan, as a title of gratitude which American Catholics owe to the little town in County Cork. The subsequent history of the Diocese of Pittsburgh is that of bishops and pastors grouped according to the places of their origin or activity in the district. The fourth part of the volume is devoted to the history of the Religious Orders of men and women down to the year 1860.

**COMMENTARY ON THE PSALMS: 1—50. By the Rev. E. Sylvester Berry. Benziger Bros., New York. 1915. Pp. 378.**

An English commentary on the Psalms which avoids the intricacies of modern polemical scholarship is a much desired help for the Catholic student in his appreciation of the meaning and beauty of the liturgical prayers. The missionary priest, above all, wants some popular interpretation of those ancient historical expressions of Messianic longing which never cease to move the heart, despite their primary fulfilment in the Church of Christ. For this reason we welcome Father Berry's effort as illustrated in the interpretation of the first fifty Psalms in the volume before us. He gives the Latin (Vulgate) text of each Psalm with the Douay version in parallel columns; next he mentions the accepted historical origin and supposed authorship of the Psalm, a brief synopsis setting forth its purpose, scope, and content; and finally he explains the terms and phrases of the verses that usually offer difficulties to the reader. In his interpretation the author follows chiefly McSwiney and Van Steenkiste among Catholic authors and Briggs among non-Catholic writers. The Introduction to the volume permits an excellent survey of the whole subject. Some lights might have been obtained by the use of the recently published volume (1914) of Van der Heeren's *Psalmi et Cantica Breviarii explicata in ordine ad recitationem Breviarii,* as well as by an occasional reference to the *Psalterium Latinum* by P. Joseph Bonaccorsi, these being the latest scholarly accessions to the literature of the subject.

**THE EARLY CHUROH FROM IGNATIUS TO AUGUSTINE. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Houghton Mifflin Co., Boston. 1915. Pp. 312.**

The publication of these lectures by Dean Hodges, begun in 1908 as "Lowell Lectures", is a distinct gain to the study of Christian apologetics in its popular sense. They cover the first four centuries of the Eastern and the Western Church under the Roman Empire. The author analyzes the growth of Christianity during its struggle against the influence of Greek, Oriental, and Roman ethics. "The tolerant State persecutes the benevolent Church" not only because the Evangelical doctrines are hostile to the secular principles of self-indulgence and material gain, but also because the organizing forces of the Church threaten to subvert the religious and political ascendency of the empire. Thence arises the seeming justification of cruel persecutions on the part of the emperors otherwise reputed to be inclined toward justice. The chapter on "The Defence of the Faith" against prejudice, heresy and religious rivalry is especially lucid and fair in its presentation of the purposes of the writings by Marcus Aurelius, Lucian, and Celsus. The apology of Justin Martyr and the defence of Christianity against Agnosticism and Neo-Platonism by Irenaeus and the Alexandrine Fathers, are discussed with unbiased appreciation of the contending elements. The organization of religion in the gradual ordering of the functions of the ministry and the formation of a liturgical mode of worship, as set forth in the *Apostolic Constitutions,* gives the reader a clear idea of the development of the sacramental system on which St. Augustine (to whom a later chapter is devoted) insists so strongly. Equally lucid is the treatment of the development and functions of monasticism both in the East and the West, and of the final struggles amid the strengthening consciousness of the hierarchical Church against paganism and Arianism, as illustrated under St. Ambrose. A separate chapter is devoted to "Chrysostom", the preacher of Righteousness, who found the reward of his Christlike unworldliness in the enmity of Eudoxia and in exile. There is a useful series of chronological tables at the end of the volume, as well as an index.

**ESSAYS. By Alice Meynell. Charles Scribner's Sons, New York. 1914. Pp. 267.**

The fifty-odd little chapters or essays in poetical prose which make up this volume are grouped under eight almost equal sections. They are headed Winds and Waters, In a Book Room, Commentaries, Wayfaring, Arts, The Color of Life, Women and Books, the Darling

Young. The average length of the little themes runs to five pages, and will fill the reading space of from ten to fifteen minutes. This suggests the service of the volume for the entertainment and improvement of the spare quarter hour between whiles, or for the English composition class in college or academy. It fits especially this latter employment, for though most of the subjects chosen are familiar, everyday matters, there is nothing commonplace in the way they are discussed. Play of phantasy, word painting, distinction and finish of phrase, literary allusion abound. It is English under the hands of one of its adepts. Here and there, however, the author seems to revel in the apt arrangement of the phrases and sentences, for the sheer beauty of the display.

**THE OFFICIAL CATHOLIC DIRECTORY FOR 1915. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, the Island of Guam, the United States' Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, Jamaica, Canada, Newfoundland, Ireland, England, Scotland, Wales, the Austro-Hungarian Monarchy, Cuba, the German Empire, and the United States of Mexico. P. J. Kenedy and Sons, New York.**

The *Official Catholic Directory* for the year 1915 marks an advance on former issues, despite the excellence that has characterized the American publication as compared with similar summaries of statistics in other lands during the past few years. The figures of this latest report are in all cases obtained at first hand, and not merely reproduced from last year's volume, even where the tables show no change or increase. Any failure in accuracy therefore must be laid at the doors of some of the chancery offices. It is not due to the lack of care on the part of the editor or publishers.

The Directory gives as the total Catholic population of the Union almost seventeen million, with about nineteen thousand priests ministering to their spiritual wants. A million and a half children attend distinctly Catholic schools in 5,488 parishes, and give hope for the preservation and growth of faith, with its attendant blessings of respect for law, the cultivation of domestic virtues, and the increase of sound methods in public administration. We shall need both religion and the consciousness of our rights to defend it, if we would check the oncoming wave of bigotry that seeks to influence legislation in behalf of purely materialistic progress. Of the States in which the Catholic element shows most advancement are New Jersey and California. In a few cases there seems an absolute standstill.

Among the new features introduced to complete the information on distinctly Catholic affairs are the reports of Mission Centres. A list of National Colleges in Rome has also been added, since the cosmopolitan character of our American population prompt a special interest in the education of clerics sent to Rome for the purpose of keeping alive the spirit of devotion to the central authority of the Catholic Church.

Altogether the *Catholic Directory* is a most helpful publication, the maintenance of which on a high plane of accuracy deserves the coöperation of every priest.

# Literary Chat.

*Keystones of Thought*, by Dr. Austin O'Malley, is a book priests will delight in. It gives in epigrammatic form truths which with a little garnishing may at times take the place of the long-winded sermons we have fallen heir to. The keystones are pithy, disconnected, short paragraphs which, if they do not always bear on their front the hall-mark of exact truth, rivet attention and stimulate thought. "Conclusions are here ready found which spare you the labor of tramping in moist relentment through syllogistic mazes; and should these conclusions be too broad, there is no law in the world to prevent any reasonable clipping of their edges." Such is the disposition with which the author puts them forth, and we are glad to place them, for occasional perusal, beside the volumes of de la Bruyère, Jean Paul Richter, or Pascal and consorts whose pungent reflections make one seek wisdom. (Devin-Adair Co.)

*From Fetters to Freedom*, by the Rev. Robert Kane, S.J., is a collection of twenty-two sermons delivered on various occasions, such as the consecration of a church, inauguration of a bishop, opening of a school, clothing of a nun, or the marking of a notable anniversary. They have in nearly all cases a decided touch of patriotic fervor, and illustrate the maxims of faith by references to the civil, social, and religious history of Ireland. Hence the title which refers to the emerging of the Irish people from the serfdom of the Penal Laws to its present state of promised emancipation. (Longmans, Green & Co.)

A strong propaganda in behalf of Don Venustiano Carranza and his Mexican policy is offered in a volume entitled *Carranza and Mexico* by Carlo de Fornaro. The book is dedicated to President Wilson, to whose "Mexican Policy" the authors devote a separate chapter. How little one may trust the statements of the writers (there are two associate editors, Ferguson and Rolland) is apparent from the chapter on "One Hundred Years' Struggle for Land and Democracy against Clericalism". No doubt the control by the clergy of State affairs is in many cases to be deprecated, and abuses by which progress even in religious development is retarded may result from the undue interference of those whose business should keep them out of politics. But there are seasons, such as the early colonization of the Indians and other untutored natives, when clerical influence means purely an influence that makes for order and progress, not only moral, but industrial and intellectual as well. The Jewish theocracy, the early Benedictine missionaries, the Jesuits in Paraguay are good illustrations of this fact, which has the approval of unbiased historians. In Mexico clerical demagogues may have meddled in State affairs when there was no call for such interference and when a zealous inculcation

of the maxims of the Gospel would have made religion respected as it had been from the beginning; but a writer who denounces the priesthood in general and foments hatred of the Catholic religion as a sort of reform medium is a traitor to the cause of liberty, even though he be sincere in his misguided zeal. (Mitchell Kennerley, New York.)

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H. L. Kilner & Co. have issued a new edition of Father Edward J. Murphy's *Latin Pronounced for Altar Boys.* The text and rubrics are printed in red, while the phonetic pronunciation of the words is given in interlinear black type, with the necessary emphasizing of the accented syllables. The pronunciation followed is that of the Roman-Italian, as taught by the late Professor Edwin MacGonigle, whose published texts of Roman Masses and Litanies have done much to popularize the living speech of Rome.

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The fourth volume, by the Sulpician Father L. Branchereau, of *Meditations for the Use of Seminarians and Priests,* translated and adapted for English reading, has just been issued by the Benziger Brothers. It contains thirty considerations dealing with the liturgical year, from Advent to the fourth Sunday of Lent. The handy and neatly printed volumes lend themselves to ready use in and outside the chapel. The summary at the beginning and the acts and resolutions at the end make the work a practical guide not only for reflection but also for spiritual instruction in seminaries and houses of priestly retreat.

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Not only professional students of philosophy, but also lovers of wisdom generally, will be interested in knowing that the "expository essays in Christian philosophy" by several eminent Catholic writers in England are now appearing in a "new and revised edition" from the press of the Catholic Truth Society, London (B. Herder, St. Louis). *The God of Philosophy* by Fr. Aveling and *The Principles of Christianity* by Fr. Sharpe are now to be had in the new form, not the least merit of which is that, although the books are made with excellent taste, are neatly printed and compact in volume, the price has been cut better than in half. For the rest, since the earlier edition of the essays was reviewed in these pages, and the present revisions are not of a substantial nature, it will suffice to have called attention here to the reappearance of the series.

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We cannot have too many books like *The Principles of Christianity,* just mentioned. The avidiously reading if not always correspondingly thinking world of to-day fixes its attention chiefly on the groundwork of religion—the foundations historical and philosophical. With many the purpose is to find weaknesses in the substructure. With others it is to assure themselves of the rational bases of the Christian faith. The latter class will be chiefly helped by this little book. It is not an exhaustive treatise on Christian evidences; rather is it a succinct, though clear and suggestive, summary of solid thought on the religious essentials—God, the soul, free will, morality, revelation, miracles, and mysticism. There is also a brief treatment of the problem of evil. One desiderates, however, some explanation of the Christian doctrine of original sin, a subject that is certainly fundamental to Christianity. Doubtless of course the spatial limitations of the volume excluded this as well as other important subjects.

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Fortunately, the missing topic has been taken up by Fr. Northcote in a special volume likewise published by the English Catholic Truth Society under the title *The Curse of Adam. Fortunately,* we say, and this not simply in reference to the unquestioned ability of the writer, but as regards the timeliness of the subject itself. For though it may seem that nothing remains to be said at this late day on a fact or a doctrine so ancient as "the curse of Adam", it is precisely at the present moment that the primal fall from which

came death and all our woe needs to be insisted upon as the realest of realities in the history of mankind.

"Old events have modern meanings." The Fall was no event; it is a myth. The race has not deteriorated; it is moving and has ever moved forward to some far-off goal of perfection. The evils, physical and moral, which Christianity traces back to the Fall are simply the relics of the bestial and the savage conditions from which man has evolved and which will gradually disappear in the onward progress of the race. Such, it need hardly be said, is the opinion almost universally held by the modern school of evolutionists. In face of this attitude of what is generally called "science", it surely is not belated to restate and reconfirm the Christian doctrine of the Fall and throw upon the dark problem what light, however dim, reason and revelation can shed on it. This is what Fr. Northcote has done in the present booklet. Though the volume is small—there are just six score brief pages, a happy fault—the treatment is clear, or as luminous at least as the darkness of the mystery would seem to allow.

If the purpose of the reviewer were to suggest to a hypothetical reader, whether Catholic or non-Catholic, a practical course of religious instruction, he might say: "Take in hand the books mentioned above on the fundamentals." The next step should be: follow *The Straight Path*. This is the title of a recent small volume on "the four marks of the true Church". There are indeed very many other books that treat of this familiar subject. It may be fairly questioned, however, whether there be any that present the subject with a method so perfectly logical, in a spirit so inevitably captivating, and in a style so thoroughly translucent. The first and second of these qualities pervade the treatment throughout. The third is especially manifest in the closing chapter—on the trials and triumphs of the Papacy—a chapter that glows with colors bright as those that shine from the pages of Macaulay's famous essay. The author of the book is Fr. M. Phelan, S.J.; the publishers, Longmans, Green & Co. (New York and London).

The foregoing books of religious instruction introduce the reader into the Church. To explain to him what he beholds within, there are of course guide books of every degree of fullness. An excellent one of the class is *Catholic Belief and Practice* by the Rev. James E. McGavick (Diederich-Schaeffer Co., Milwaukee). The book has been for some five years in the hands of the clergy, who have distributed it far and wide amongst the Catholic laity and have used it to advantage for the instruction of converts. The reason for mentioning it at this time is the fact that it has recently appeared in a revised and enlarged edition (seventh).

Dr. N. Gihr, favorably known throughout the Catholic world by his theological and ascetical treatises, has composed a little book which is well calculated to arouse and foster the spirit of prayer and devotion (*Gedanken über katholisches Gebetsleben.* (B. Herder, St. Louis.) It is the ripe fruit of a life spent in close contact with things spiritual and divine. Poetry and profound theology are so interblended as to fuse through the ascetical science of prayer the charm of life.

Catechetical sermons may not afford much opportunity for the display of oratorical splendor, but they are the best means of conveying good and substantial spiritual food to the eager minds of the faithful. Father A. H. Bamberg's *Popular Sermons on the Catechism* (Vol. II. B. Herder, St. Louis) may be regarded as models of this important type of religious instruction; they are to the point, cover the matter within a reasonable compass, use a plain, direct, but impressive diction, and carry with them a strong emotional inspiration which will kindle the heart and stir the dormant energies of the will. The present volume treats of the Commandments.

The Roger Bacon literature is enriched by the publication of Dr. Agostino Gemelli's *Scritti Vari* "pubblicati in occasione del VII Centenario della Nascita di Ruggero Bacone", which forms the sixth number of the current *Rivista di Filosofia Neoscolastica* (Florence). The volume contains, besides a brief introduction by Fr. Gemelli, four articles. The first is entitled Roger Bacon in history, by Mario Brusadelli, who also writes upon the *Speculum Astronicum* of Roger Bacon. Fr. David Fleming deals with the relation of Roger Bacon to the Scholastics. From this paper we learn that it was Father Fleming, and not Dom Gasquet, now Cardinal, who discovered in 1896 the famous Vatican manuscript which proved to be an introduction to the *Opus Majus*. This MS. was first published and illustrated by Dom Gasquet, who also made use of the Franciscan Friar's researches on the subject of the Vulgate revision, the necessity of which had been long ago demonstrated by Bacon.

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The final article in the *Rivista* is from the pen of our versatile and erudite countryman, Fr. Paschal Robinson, O.F.M., professor of Medieval History at the Catholic University, Washington. The paper is entitled "Alcune opere recenti su Ruggero Bacone". It treats of the Introduction of the *Opus Majus* by Gordon Jones (London, 1914), reviews the essay of Sir John Sandys on the Life and Work of Roger Bacon, showing the attitude of the latter chiefly toward Greek and Latin literature and kindred studies, and briefly discusses the essays contributed by various writers on the occasion of the commemoration of the seventh centenary of Bacon's birth.

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The Excelsior Publishing Company (Milwaukee) has issued a neat brochure by Dr. Charles Bruehl, discussing the Woman Question from the standpoint of ethical and religious principle, under the title *Grundsätzliches zur Frauenfrage*. It is a clear and terse exposition of the subject in its essential relations to society, the State, and the Church. The author is opposed to the suffragist movement as both impracticable and dangerous to the ultimate welfare of the body social, because it proposes to take woman out of her legitimate sphere of influence and action, in which she is as necessary for rendering effective and directing the strength and natural authority of man, as the latter is necessary for protecting the sources of that influence. If translated into English the pamphlet would do good by correcting some of the extreme notions on the subject of woman's rights.

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# Books Received

## SCRIPTURAL.

COMMENTARY ON THE PSALMS. Psalms I-L. By the Rev. E. Sylvester Berry. Benziger Bros., New York. 1915. Pp. 377. Price, $2.00 *net* (postage extra).

THE EPISTLES OF ST. PAUL TO THE CORINTHIANS. With Introductions and Commentary. By the Rev. Joseph MacRory, D.D., Vice-President and Professor of Sacred Scripture, Maynooth College. M. H. Gill & Son, Dublin. 1915. Pp. 473. Price, 7/6 *net*.

## THEOLOGICAL AND DEVOTIONAL.

EMMANUEL. By John the Beloved. Christi Servulus, John Joseph Keane, Archbishop of Ciana, being His Scribe. John Joseph McVey, Philadelphia. 1915. Pp. 221. Price, $1.00 *net*.

HOW TO HELP THE DEAD. A Translation of St. Augustine's *De Cura Gerenda pro Mortuis* A. D. 411. By Mary H. Allies, author of *Leaves from St. Augustine, Leaves from St. John Chrysostom*, etc. Burns & Oates, London; Benziger Bros., New York. 1915. Pp. 60. Price, $0.40; $0.50 *postpaid*.

THE STRAIGHT PATH or Marks of the True Church. By the Rev. M. J. Phelan, S.J., author of *The Young Priest's Keepsake*, etc. Longmans, Green & Co., New York and London. 1915. Pp. viii-174. Price, $0.80 *net*.

THE SOCIETY OF THE SACRED HEART. By Janet Erskine Stuart. Convent of the Sacred Heart, Roehampton, London, S. W. 1914. Pp. 116.

THE CURSE OF ADAM. By the Rev. P. M. Northcote, Ph.D. With an Introduction by the Right Rev. Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder, St. Louis; Heath, Cranton & Ouseley, London. Pp. 127. Price, $0.75.

THE CHURCH AND USURY. An Essay on Some Historical and Theological Aspects of Money-Lending. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. By the Rev. Patrick Cleary. M. H. Gill & Son, Dublin. 1914. Pp. 213. Price, $1.00.

CATHOLIC BELIEF AND PRACTICE. By the Rev. James E. McGavick. Seventh edition, revised and enlarged. Diederich-Schaefer Co., Milwaukee. 1915. Pp. 204. Price, net: $0.15; $10.00 per hundred.

BEURONER KUNST. Eine Ausdrucksform der Christlichen Mystik. Von Joseph Kreitmaier, S.J. Mit 32 Tafeln. Zweite vermehrte und verbesserte Auflage. B. Herder, St. Louis. 1914. Seiten 94 und 32. Preis, $1.35.

CHRISTUS: Episches Gedicht von Joseph Seeber. Erste bis dritte Auflage. B. Herder, St. Louis. Seiten 272. Preis, $1.10.

GEDANKEN UEBER KATHOLISCHES GEBETSLEBEN. Im Auschluss an das Vater Unser und an das Ave Maria. Von Mgr. Dr. Nikolaus Gihr. Erstes bis viertes Tausend. B. Herder, St. Louis. 1914. Seiten 318. Preis, $0.75.

THE EARTHLY PARADISE, or The Vocation to the Religious State. By the Rev. John Henry, C.SS.R., author of *Manual of Self-Knowledge*, etc. B. Herder, St. Louis. Pp. 77. Price, $0.15.

MANUALE THEOLOGIAE MORALIS secundum Principia S. Thomae Aquinatis. In Usum Scholarum edidit D. M. Pruemmer, O.Pr., Prof. in Univers. Friburgi Helvetiorum. Tom. Tres. B. Herder, St. Louis. 1914. Pp. xl-423, 539, et 689. Pretio, $7.50.

DIE FREUDENBOTSCHAFT UNSERES HERRN UND HEILANDES JESUS CHRISTUS. Nach den vier heiligen Evangelien und der übrigen Uberlieferung harmonisch geordnet. Von Dr. August Vezin. B. Herder, St. Louis. 1915. Seiten 532. Preis, $1.35.

## PHILOSOPHICAL.

A HISTORICAL INTRODUCTION TO ETHICS. By Thomas Verner Moore, Ph.D., Instructor in Psychology at the Catholic University of America, Priest of the Congregation of St. Paul the Apostle. With an Introduction by the Right Rev. Thos. Jos. Shahan, S.T.D., Rector of the Catholic University. American Book Co., New York. 1915. Pp. xii-164.

SOCIAL AND LABOR NEEDS OF FARM WOMEN. Extracts from Letters received from Farm Women in Response to an Inquiry "How the U. S. Department of Agriculture can better meet the Needs of Farm Housewives". Report No. 103, U. S. Department of Agriculture. Government Printing Office, Washington. 1915. Pp. 100.

IS DEATH THE END? Being a Statement of the Arguments for Immortality; a Justification, from the Standpoint of Modern Scientific and Philosophic Thought, of the Immortal Hope; and a Consideration of the Conditions of Immortality and Their Relation to the Facts and Problems of Present Human Existence. By John Haynes Holmes, Minister of the Church of the Messiah, New York; author of *The Revolutionary Function of the Modern Church, Marriage and Divorce*, etc. G. P. Putnam's Sons, New York and London. 1915. Pp. xv-382. Price, $1.50 *net*.

LA TOLERANCIA. Por el R. P. Arturo Vermeersch, S.J., Doctor en Derecho, etc. Traduccion y prologo de D. Manuel Cabrera y Warleta, Catedratico en la Universidad de Valencia. Con la aprobacion de los Exc. Sen. Arzobispos de Friburgo y Valencia. B. Herder, St. Louis. 1915. Pp. 296. Precio, $1.45.

## HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. Preface by Cardinal Gibbons. Part VIII. Complete in 18 Parts, published bi-monthly, with 938 Illustrations in the Text, 40 Full-page Inserts, and 3 Plans of Rome. Benziger Bros., New York. 1915. Pp. 32. Price: $0.35 per part; $2.00 per year; $6.00 complete.

FOUNDATION STONES OF A GREAT DIOCESE. Brief Biographical Sketches of the Deceased Bishops and Priests who labored in the Diocese of Pittsburgh from the Earliest Times to the Present, with an Historical Introduction. By the Rev. Andrew Arnold Lambing, LL.D., author of *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny, The Sunday School Teacher's Manual,* etc. Vol. I: From 1749 to 1860. The Rev. A. A. Lambing, Wilkinsburg, Pa. 1914. Pp. 345.

SAINT CLARE OF ASSISI: HER LIFE AND LEGISLATION. By Ernest Gilliat-Smith. J. M. Dent & Sons, London and Toronto; E. P. Dutton & Co., New York. 1914. Pp. xiii-305. Price, $3.50 *net.*

A HISTORY OF THE UNITED STATES FOR CATHOLIC SCHOOLS. Prepared and arranged by the Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wis. Scott, Foresman & Co., Chicago. 1914. Pp. 673.

HISTORY OF EDUCATION. A Survey of the Development of Educational Theory and Practice in Ancient, Medieval and Modern Times. By Patrick J. McCormick, S.T.L., Ph.D., Associate Professor of Education in the Catholic University of America. With an Introduction by Edward A. Pace, Ph.D., S.T.D., LL.D., Professor of Philosophy in the Catholic University of America. (*Catholic University Pedagogical Series,* IV.) Catholic Education Press, Washington, D. C. 1915. Pp. xxiv-401.

THE EARLY CHURCH. From Ignatius to Augustine. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Houghton Mifflin Co., Boston. 1915. Pp. xiv-311. Price, $1.75 *net.*

A MANUAL OF CHURCH HISTORY. By Francis Xavier Funk, late Professor at the University of Tübingen. Translated from the German by P. Perciballi, D.D. & Can. Law, and edited by W. H. Kent, O.S.C. Two volumes. Burns & Oates, London; Benziger Bros., New York. 1914. Pp. xiv-429 and vii-391. Price, $5.50 *net.*

KIRCHENGESCHICHTE IN ZEIT UND LEBENSBILDERN. Von Prof. Jacob Schumacher. Ausgabe für höhere Mädchenschulen. Mit 24 Abbildungen und 2 Kärtchen. B. Herder, Freiburg Brisg. und St. Louis. 1914. Seiten 112. Preis, $0.45.

## LITURGICAL.

LATIN PRONOUNCED FOR ALTAR BOYS. By the Rev. Edward J. Murphy. The Pronunciation urged by Pope Pius X. Fourth Edition. H. L. Kilner & Co., Philadelphia. 1915. Pp. 7. Price, $0.25 *net.*

LATIN PRONOUNCED FOR SINGING. By the Rev. Edward J. Murphy. The Pronunciation urged by Pope Pius X. Hymns for Lent, Holy Week, Corpus Christi, Forty Hours' Devotion. Stabat Mater, Pange Lingua, Vexilla Regis, O Salutaris, Tantum Ergo. Fourth Edition. H. L. Kilner & Co., Philadelphia. 1915. Pp. 7. Price, $0.25 *net.*

THE SEVEN LAST WORDS OF OUR LORD JESUS CHRIST FROM THE CROSS. In the Form of Simple Hymn-Tunes for Solo or Unison Chorus with Organ Accompaniment. By the Rev. John G. Hacker, S.J. J. Fischer & Bro., New York. 1914. Price, $0.25.

MANUAL OF EPISCOPAL CEREMONIES. Based on the Caeremoniale Episcoporum, Decrees of the Sacred Congregation of Rites, etc., and Approved Authors. Compiled by the Rev. Aurelius Stehle, O.S.B. St. Vincent Seminary, Beatty, Pa. 1914. Pp. xvi-377.

THE PRIEST'S NEW RITUAL. For the Greater Convenience of the Reverend Clergy of the United States of America in the Administration of the Sacraments and Various Blessings. Compiled by the Rev. Paul Griffith from Authentic Sources. John Murphy Co., Baltimore. 1914. Pp. 262.

## MISCELLANEOUS.

THE GRAVES AT KILMORNA. A Story of '67. By the Very Rev. Canon P. A. Sheehan, D.D., author of *My New Curate, Luke Delmege,* etc., etc. Longmans, Green & Co., New York. 1915. Pp. 373. Price, $1.35 *net.*

THE ELDER MISS AINSBOROUGH. By Marion Ames Taggart. Benziger Bros., New York. 1915. Pp. 237. Price, $1.25 *postpaid.*

KEYSTONES OF THOUGHT. By Austin O'Malley, M.D., Ph.D., LL.D. Second edition. Devin-Adair Co., New York. 1915. Pp. 192.

FROM FETTERS TO FREEDOM. Trials and Triumphs of Irish Faith. By the Rev. Robert Kane, S.J., author of *The Sermon of the Sea.* Longmans, Green & Co., New York and London. 1915. Pp. 299. Price, $1.50 *net.*

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